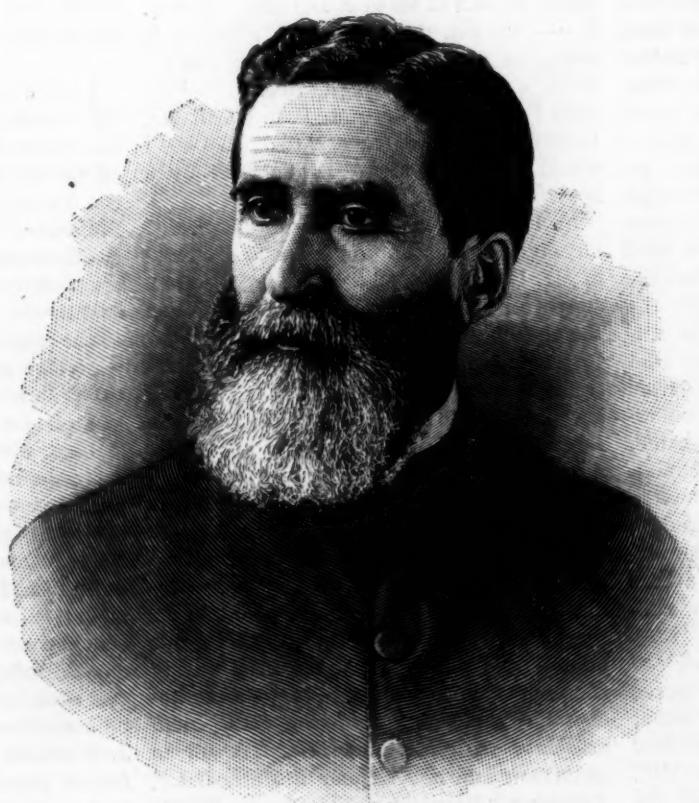


Zion's Herald

WEDNESDAY, SEPTEMBER 26, 1906



BISHOP J. M. THOBURN

The Field Secretary's Corner

IT was my good fortune to spend several days with Rev. A. H. Hanscom (now of Houlton) at Vinalhaven, the seat of the last East Maine Conference, and I was somewhat familiar with his hustling enterprise in church matters; for during our campaign there, in a Union Church, we secured a list of 45 new names, which has since been surpassed in but one or two instances in the State. Livermore Falls finally took the banner, with a magnificent increase of 61, and Wilton came next with 46, but both these records now fall before the splendid increase of 65 at Houlton, gathered under Mr. Hanscom's leadership. And this in a church with but 215 full members and probationers!

I heard many good words for the HERALD, and I am sure Houlton Methodism will profit immeasurably by the weekly visits of the church paper in the months to come. Mr. Hanscom is rapidly winning the affections of his people, and large and growing congregations are the rule.

Leaving Houlton Saturday noon, I journeyed north, fifty miles further, to Fort Fairfield, where I was to preach the next day. Fort Fairfield is another point identified very closely with the Aroostook War, and is named after the great war governor of those stirring times. Here was built a fort, where was stationed a garrison, on the great military road stretching through the wilderness from Mattawamkeag to the disputed territory. And it was not until after the dispute had been settled, that the real settlement took place. While the original grant was made in 1806, few settlers had come, and it was only then that this vast territory lying north of Houlton was really known. Many of the volunteers who had come for war, became, after the excitement subsided, permanent settlers, and quickly occupied the country and engaged in more peaceful pursuits; and on their representation as to the fertility and desirability of the country others came, and the resources of the new section rapidly developed.

Fort Fairfield Methodism dates back to the year 1839, when Rev. J. E. Pingree was appointed to the Aroostook Mission, and in the course of his labors preached here to the soldiers quartered on Fort Hill. In those early days the "knights of the saddle-bag" were frequent visitors in the distant settlements, and always found ready listeners as they expounded the Scriptures. Soon after his appointment Mr. Pingree visited the officer in charge at the Fort and made himself known. He was kindly received, and invited to preach the following Sabbath, which he did. Being invited to preach another Sabbath, Mr. Pingree found lodgings at Mr. Nathan Johnston's, Mrs. Johnston being a highly-cultured Scotch lady and an ardent Methodist, a member of the church in Fredericton, N. B. This home became afterward the usual stopping-place for the preachers. At the appearance of the preacher the news would be circulated and preaching announced, and the people would gather in the evening to hear the sermon. The organization of the church was about 1844, and the first settled minister was

Rev. Alfonso Rodgers, who in 1843 came from Houlton and settled in Fort Fairfield. and by virtue of his office received from the State a grant of land. The first class was organized, July 20, 1844, with Mr. Alexander McDougall, leader. Class-meetings were held in private houses.

The next appointment to the mission was that of Rev. True Page Adams, now an honored superannuate of the Maine Conference. At that time Mr. Adams was a strong, energetic young man, of deep Christian character, who left his influence upon the infant church for good. Following him came the eccentric Benjamin Lufkin. Tall, ungainly, being six feet four in his stocking feet, he was yet a noble, self-sacrificing man of God, and it is said that by his persistent Christian efforts he won more people to the Christian life than any other man in the early Aroostook mission days. It is said of Mr. Lufkin that, stopping over night once with a Methodist family, in the morning the good man of the house was showing Mr. Lufkin his stock, among which were some very fine porkers. Gazing earnestly at them, he finally turned to his host and said: "Bro. L —, do you think you are growing in grace as fast as that hog is in size?" With a long-drawn sigh, Bro. L — replied: "I fear I am not;" to which Mr. Lufkin made reply: "Bro. L —, I would be ashamed to be outdone by a hog."

In 1854 a new parsonage was built, largely through the influence and efforts of Mr. Levi Hoyt, who was ever a staunch supporter of the church and work. When the church was built he donated the bell. Rev. W. P. Ray, whose death was recently recorded in the HERALD, served here in 1861-'62. He was followed by a Rev. Mr. Trewin, who came to Fort Fairfield in an antique old vehicle drawn by "Pete," a steed almost as antiquated as the vehicle. Mr. and Mrs. Trewin were very eccentric people, but thoroughly true and noble in character, and respected by all. Many amusing stories are told of them. Mr. Trewin was very loyal to his church, and one good sister used to say she knew "Pete" must be a good Methodist, for, said she, "no living being could associate with Mr. and Mrs. Trewin so intimately and not become a Methodist." Although "Pete" may have been a Methodist, he had evidently not received so deep a work of grace as he needed, for occasionally his naturally stubborn disposition would get the mastery over him, much to the disgust of his excellent owner. One day Mr. Trewin was found by one of his congregation seated in his wagon at one side of the road where the perverse "Pete," with a lateral plunge, had decided to stop. The gentleman, thinking he had perhaps broken his wagon or harness, stopped to inquire if he needed assistance. In reply to his questions Mr. Trewin said: "Pete's hove up on me, and I am waiting for him to give up." At such times he never used any stronger argument than that of moral suasion. Mr. Trewin was exceedingly particular over any infringement of the Sabbath law, so much so that on Saturday he always carried an extra supply of water from the

spring back of the house, to last over Sunday. One Sunday the family found themselves out of water, so the good parson took a pail and went to a neighbor's house and borrowed some until Monday. For a number of years Fort Fairfield and Caribou, distant ten miles, were merged into one charge, meetings at this point being held in a schoolhouse at first, and later in a hall, until the erection in 1881 of the church in which they now worship. The ministers resided in Caribou. During the pastorate of Rev. J. W. Price, from 1885 to 1887, the vestry under the church was finished off into a tenement for the use of the minister's family; but in 1901 a splendid property, costing \$4,000 to build, came into their possession, largely through the generosity of Mr. L. N. Richards, one of the leading business men of the town, who gave, himself, \$2,200 on the price. This was afterward disposed of, however, and the present parsonage built next the church, at a cost of about \$3,200. Rev. C. H. Raupach is the energetic young pastor. He is now on his fourth year, and has won the esteem of the entire community. Under his leadership the church prospers both spiritually and financially. A plan is now under way for painting the edifice, and funds are being raised.

I had a good congregation in the morning service, with a fair response, and at its conclusion, after a hasty dinner, hurried off for my afternoon appointment. Behind the swift little nag driven by Mr. J. W. Plummer, I rapidly covered six miles of the distance, and was there met by another team sent by Rev. J. T. Moore, our pastor at Easton, and driven four miles further to the neat little chapel where the service was to be held. From this service I drove to Sprague's Mills, where the parsonage is located and the evening service was held. A dark, cloudy afternoon, during which it seemed almost cold enough to snow, closed with a heavy rain storm, so that the evening congregation was small. As an actual fact, it may be stated that, as I came down from Houlton, the day before, Sept. 1, it did snow for a few minutes. Quite a contrast with the terrific heat of the Sunday at Bucksport only two weeks before!

Easton and Sprague's Mills are two appointments on the same charge, with Rev. J. T. Moore as pastor, who resides at the former place. Methodism here dates back to the pioneer days, when the preachers from Fort Fairfield and Caribou used to come over occasionally and preach, meetings being held in schoolhouses and private houses. Among others, a Mr. Moores frequently held meetings, but not until 1863 was a class organized. This was formed by Rev. Nelson Whitney, and consisted of Mr. and Mrs. Moore, Mr. and Mrs. Barker and mother, Mr. and Mrs. J. E. Dudley, Miss Dudley and her brother. Miss Dudley afterward became Mrs. M. E. Hatch and the mother of Rev. J. W. Annas, pastor of our church at North Attleboro, Mass., whom I had the pleasure of visiting last winter. This class continued until the organization of the Christian Church some years later, when all denominations became merged in that body; but on its dissolution, while most of the members went to the Free Baptists, a few remained true

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Zion's Herald

Volume LXXXIV

Boston, Wednesday, September 26, 1906

Number 39

Zion's Herald

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

36 Bromfield St., Boston

Price, \$2.50 a year, including postage
Single copies 5 cents

All stationed ministers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

New Submarine Electric Lamp

AN electric arc lamp, capable of efficiently furnishing under-water illumination for ship salvage and submarine work generally, and also affording aid for operations to be carried on in inflammable or explosive atmospheres, was recently successfully tested in the harbor of Aberdeen, Scotland, in connection with repairs effected on the dock gates there. By means of the lamp a thorough examination of the dock gates was made, and in order to demonstrate the power of the light one of the divers, taking his position at the bottom of the dock, read a portion of a newspaper, through a telephone, to persons at the surface of the water. The lamp itself is a double enclosed arc lamp capable of giving from 1,500 to 2,000 candle power, the glass globes of which are made to withstand a pressure of over 100 pounds per square inch, while the metal parts and all joints will stand over 200 pounds. The lamp can also be made useful for the carrying out of repairs afloat.

Three Huge Ships Launched

IN England last Thursday the largest ship in the world, the largest armored cruiser, and the second largest ship were all successfully launched. These monsters of the deep were the "Mauretania," destined to be the queen of the Cunard turbine fleet, which is 790 feet long (98 feet longer than was the "Great Eastern"), 88 feet in breadth (eight feet more in beam than the latter), and with a launching weight of 17,000 tons—a weight never before equaled in the history of ship-building. In the "Mauretania," which was commenced in 1904, there are 175 water-tight compartments, and 26,000 steel plates secured by 4,000,000 rivets, weighing 500 tons. There are nine decks, connected by freight and passenger elevators. An improved system of turbine propulsion has been adopted for the new Cunarder which

will give her an indicated horse-power of 70,000, her engines driving four shafts, each fitted with a three-bladed propeller. The "Adriatic," which is 710 feet long and about 75 feet beam, is the largest ship ever built in Belfast. Her displacement is 40,000 tons and her gross tonnage 25,000. The British warship "Shannon" is 490 feet long. Her tonnage is 14,600 and her contracted speed is 23 knots. The completion of these three monsters almost simultaneously indicates that Great Britain still means to lead the marine construction of the world.

Germany's Designs on Holland

IT has long been recognized, even by the Hollanders themselves, that Germany looks with a covetous eye on the little principality that lies right across the Rhine, Germany's chief trade route to the sea. Holland will probably some day play a most important part with regard to the political and economic development of Germany. Though it is a small and weak neutral state, it may become a factor of great importance in any readjustment of international relations in which Germany is concerned. It has been aptly said that during four centuries the Netherlands have been the centre of gravity to the great Powers of Europe. While the political amalgamation of Holland and Germany has not yet been accomplished, Germany is already gradually absorbing Holland by capturing her trade routes and populating her seats of commerce with German merchants and bankers. By a "peaceful penetration" Holland and Belgium are rapidly becoming Germanized. Many Dutch and German merchants would be glad if, by joining the German Customs Union, they might receive 60,000,000 new customers; while Germany covets the mouths of the Rhine, since there she could establish a number of excellent naval bases which, through the Dutch islands lying in front of them, would be measurably free from foreign attack, and, while being particularly valuable for an attack both against England and France, would serve as ideal points for protecting Germany's trade.

Typhoon in Hong Kong

A TYPHOON of almost unexampled fury struck Hong Kong last week, recalling the disaster some years ago at Samoa. In two hours the shores were strewn with wrecks of vessels of all sizes, including a number of warships and torpedo boats, the wooden piers were washed away, and a loss of millions of dollars of damage was inflicted. The typhoon burst almost without warning, and as most of the vessels were at anchor, they were at the mercy of the storm. Hundreds of native craft foundered or were driven

helplessly ashore, and the entire low-lying section of Hong Kong was inundated. Five thousand Chinese are said to have lost their lives. Another storm, less violent than the typhoon, followed the first hurricane, and blew for six hours. Many disasters occurred at sea, among those lost off shore being Joseph C. Hoare, Anglican bishop of Victoria. Hong Kong is an island in the China Sea, off the coast of China, from which it is separated by a narrow strait. The roadstead has an anchorage ordinarily well protected, but Hong Kong lies in the path of typhoons or tropical cyclones. The storms first come into view in the southern part of the China Sea and take a northeastern course. Great damage has been done by typhoons in the Philippines, Formosa, Hong Kong, and even as far north as the latitudes of Japan.

Long Range Weather Predictions

ALL who enjoy making an analysis of weather, and the large number of persons whose daily employments are directly affected by weather predictions, will be glad to know that the U. S. Weather Bureau, after quietly and successfully experimenting all summer with long range weather forecasting, is prepared to predict weather conditions in advance for a few days at least. The new forecasts are expected to tell whether there is to be rain for a whole week, or whether a hot spell is coming that would render a week's visit particularly easy or agreeable. The experiments conducted this summer were under the charge of Professor Garriott. They rested not at all upon so-called "astrophysical" speculations, but upon a study of the distribution of barometric areas. In this line of investigation the Russian Government is co-operating, while daily reports are also received by the bureau from the west coast of Europe, from the West Indies, from Bermuda, from the Azores, from the Bahamas, and from Honolulu. On the reports which come from nearly the whole of the Northern hemisphere and from a chain of stations encircling more than four-fifths of the globe, predictions will be based which may in time lengthen out to prophecies covering a whole season.

Emergency Men of the Navy

IN the present crisis in Cuba it is the Marines who are being pushed to the front to take the first knocks in the campaign, if a campaign eventuates. The motto of the corps, *Semper paratus*, has been borne out in action many times in the history of the United States. The sneer as to "horse marines" has recoiled upon its perpetrators. With their howitzers for use on landing, the Marines ap-

proximate the uses of light field artillery, and as an expeditionary force are the handiest men in the employ of the United States. It is no disparagement to the gallant "jackies" behind the grim guns on the battleships, or to the regulars who finally tramp in to finish up the bloody business of war, to say that the Marines, who are regarded by their critics as neither "fish, flesh, nor good herring," constitute a corps of capital amphibious soldiery; and if they cannot pass a weather earing, or clew up and furl a to'-gallantsail, are "ever faithful" to every duty required of them — on deck ready for any service, and equal to any call upon them, from chasing burglars in a Navy Yard to standing off Boxers from the walls of Peking. The full strength of the Marines, of whom there are now several thousand in Cuba or on the way there, is 9,000, and the present strength of these emergency men of the Navy is 7,448 of officers and men.

Need of Trade Training

AT the eighth Conference on Home Economics, which was recently held at Lake Placid, New York, an instructive paper was read by Mary S. Woolman, director of the Manhattan Trade School, on "Trade Education for Girls." One of the weak points in our educational armor, it was argued, is the almost complete failure to provide young wage-earners with efficient training for productive employments. The apprenticeship system has passed, and yet trade itself fails to give a broad training in its own principles. In the great industrial centres of the country thousands of children about fourteen years of age, who possess almost no preparation for the tasks before them, pour yearly from the public schools into workrooms. The industries of the country and the well-being of society would be advanced, Mrs. Woolman thinks, by retaining such children in school and giving them special instruction for their life-work. The nations on the Continent long ago foresaw the need for training their working classes, and now provide instruction in a great number of trades. Such simple occupations as chimney-sweeping, manicuring and hair-dressing are taught, as well as trades requiring great intelligence and skill, such as cabinet-making, dressmaking, artificial flower-making, industrial designing, interior decorating, and watch and jewelry-making. Belgium, Germany and France are now reaping the benefit of their foresight. There are happily signs of an awakening along these lines in America. Less than four years ago a pioneer school was opened in New York city whose training, as the trades themselves now acknowledge, is very successful in fitting young people for the routine of the regular shops—a point rendered plain by the constantly increasing demand for the pupils, the good wages offered them, and competition among different firms for their services—some firms even offering premiums to induce graduates to enter their employ. Ethical results, such as a higher standard of living, improved homes, and a more serious understanding of their relation to their employers, are also apparent in the pupils.

The Boston Trade School has had a similar record, and achieved a like success.

Cuban Situation Serious

DESPITE the best efforts of Secretary Taft and Mr. Bacon to compound the differences between the various Cuban factions, the condition of affairs in that fair isle continues unpromising. The concessions contemplated by the Government and insurgents are grudgingly made, and fail to cover the real points at issue. Some progress toward a better understanding, if not a settlement, of the difficulties has, however, been reached, and, in the phrase of Mr. Taft, at any rate the "ice has been broken." At Secretary Taft's desire, peremptorily expressed, the Government and insurgent forces about Havana have been kept apart, lest a violent conflict between them should complicate the negotiations; and no landing at Havana of sailors or marines has been permitted. A request made by Secretary Taft to the President at Oyster Bay for instructions has been answered by the order to exhaust every peaceable device for a settlement before recourse is had to an armed intervention. Rumors that the Palma ministry would resign have so far been unfulfilled. A general desire for intervention, and even annexation, is manifested among the commercial classes of Cuba, and the diplomatic representatives of the European nations have let it be known that they earnestly desire a speedy and equitable settlement of the questions at issue by the United States, as the present state of affairs, injuring as it does the credit of Cuban merchants, is proving a very costly experiment in unsteady statescraft. Conservative Cuban opinion seems to locate the trouble in the provisions of the constitution which confer too great powers and too little responsibility on the members of the cabinet. In spite of the rather quieting tone of recent despatches the War Department continues preparations, on a large scale, for armed intervention.

Pike's Peak Celebration

A CELEBRATION in honor of Zebulon M. Pike, the intrepid young infantry captain who discovered Pike's Peak, and after whom fourteen counties in America are named, was inaugurated at Colorado Springs last Monday, the Federal Government, the U. S. Army, the State of Colorado, and the city of Colorado Springs participating in the varied exercises, which included historical parades, "broncho busting" contests, and the unveiling of monuments in honor of Pike and descriptive of the settlement and development of that since famous region. Within a century an undiscovered country, peopled only by a few hundred roving Indians, has developed into a State of 600,000 white men, possessed of rich mines, irrigation works, railways, towns and cities. President Thomas Jefferson originated the idea of the Pike exploring expedition, which was sent out to examine the vast territory purchased from Napoleon. Although discovered in 1806, Pike's Peak was not ascended until fifteen years afterward, when Dr. Edwin James, with three other members of the Rocky Mountain Expedition under Major S. H. Long,

accomplished that feat. The mountain was originally named James' Peak, but the pioneers kept calling it Pike's Peak, and finally that name was adopted.

Harvard Medical Dedication

THE magnificent new buildings for the Harvard Medical School are being dedicated this week, the exercises beginning on Tuesday and lasting through Wednesday. The proceedings on Tuesday included a joint meeting of the President and Fellows of Harvard, with the delegates from other institutions, at the new buildings in Longwood Avenue, while for Wednesday a special academic session is appointed in Sanders Theatre. In connection with these general dedicatory exercises a meeting of the Harvard Medical Alumni—very interested spectators of the proceedings—was held at the Boston Medical Library. The celebration was attended by the Governor of the Commonwealth, the sheriffs of Middlesex and of Suffolk, the board of overseers, and other dignitaries from far and near. The new buildings, the architecture of which is dignified and chaste, will contain every appliance known to improved medical practice, so far as relates to the theory of the science in its various branches. Harvard may well be congratulated on so fine a consummation in the line of the material of medical education.

Vast New York "Sky-scrappers"

THE term "vast" is not an exaggerated form of description to apply to the new sky-scrappers, aggregating in cost \$30,000,000, which are expected to arise on Manhattan Island within the next twelve months. The total building program for Manhattan during that period includes an expenditure of \$75,000,000—providing new buildings greater in value than now stand in the three States of Arizona, Nevada and Wyoming. The total number of stories in nineteen of these new buildings will be 401, and their total height will be, approximately, 6,000 feet, or just about as high as Mt. Washington. They will have a total floor space of 3,000,000 square feet, or 68 4-5 acres, equivalent to the floor space of 800 three-story city houses. The Trinity addition and the United States Realty building, almost contiguous and harmonious in style, will be twenty-one stories high, and will run from Broadway to Trinity Place. The building of the City Investing Company will be the largest and most imposing of the new structures, having a Broadway frontage of 94 feet, 315 feet frontage on Cortlandt Street, and 105 feet on Church Street. It is to have a floor space, for offices, of 500,000 square feet, and will be twenty-five stories high on the Broadway side, a tower in the centre bringing it to thirty stories. The Flatiron building, now so much talked about, will be eclipsed by the Singer building, twenty-five of whose thirty-six stories will rise up like a tower almost as high in itself as the Washington Monument, from a fundamental building of eleven stories in height. A tall and narrow building at 1 Wall Street, built upon the most costly ground in New York, will by its height and position mark one of the most celebrated corners of the metropolis.

The Canadian General Conference --- II

"NEWMAN."

THE first week of the Methodist General Conference at Montreal has been largely taken up with strenuous work in committees, wrestling with knotty problems relating to church polity and government. The great debates on the Conference floor usually come on during the last six or seven days.

More Preachers Needed

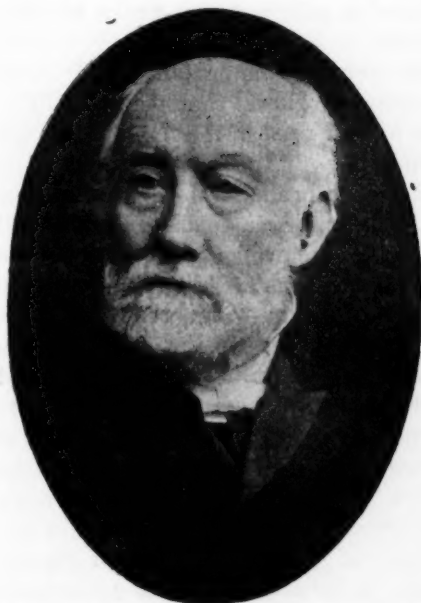
On the first day the General Superintendent's address was delivered. It was a lengthy document, dealing with a large number of important questions. The venerable Doctor quoted some statistics showing advancement during the past four years, and then proceeded to deal with some sources of weakness. Referring to the many young men who had come from England to fill the ranks of our ministry, he thought it would be better for us to develop and train our own preachers. "If," said he, "we can send out hundreds and even thousands to the wheat harvest, why can we not send a few score more than we do to the man-harvest, the soul-harvest, the nation-harvest, the church-harvest?"

It seems, however, to be a necessity to draw upon the resources of British Methodism to meet the needs of the rapidly growing West. At the present time eighty new preachers are needed to take charge of work recently taken up in the West, or that needs immediate attention. During the first few days of the General Conference a party of thirty young English preachers arrived and spent a few days before going on to the prairies. The growth of our Western work is phenomenal.

Ministers' Salaries

Rev. Dr. Sutherland introduced a resolution relating to ministers' salaries, which called attention to the fact that, while the

salaries. In view of the importance of the matter, he moved that a commission be appointed to investigate the whole question, with a view of placing definite information before the Annual Conferences. The General Conference expressed sympathy with the object, but, by a majority of one vote, declined to appoint the commission. It was thought that the



GENERAL SUPERINTENDENT CARMAN

facts were evident; what was needed now was action.

Fraternal Delegates

Three of the evenings were set apart for the reception of fraternal delegates from the United States and Great Britain. Their addresses were a decidedly interesting feature of the Conference. Rev. Dr. Kelley, of New York, editor of the *Methodist Review*, representative of the Methodist Episcopal Church, fairly delighted the Conference with his magnificent address, which covered many topics of interest to Canadian Methodism. He referred in most eloquent terms to the cordiality that exists between Great Britain and the United States, and spoke feelingly of the death of Rear Admiral Sir Edward Chichester, of the British Navy, who showed such a friendly spirit to the United States at Manila during the war with Spain. "Cursed be the hand," said he, "on the other side of the ocean, or on this side, or anywhere among the five nations England rules in her seven seas, who would seek to promote strife, jealousy, or misunderstanding between these two great nations!" This peroration of a great speech was greeted by long and continued applause.

The British fraternal delegate, Rev. S. F. Collier, was a striking personality, who brought an unusually practical and inspiring message. He is the nestor of the city mission work which has been conducted so successfully by the English Wesleyan Church. For twenty-one years he has been in charge of the Manchester Mission, which has developed such vigor in reaching the masses of the people by what may be called institutional methods. Mr. Collier gave some encouraging figures

of Wesleyan Church growth. They now had accommodation for 2,185,000 people in their chapels, and for the past ten years two new chapels a week had been opened. Since 1900 they had spent twenty million dollars in church extension.

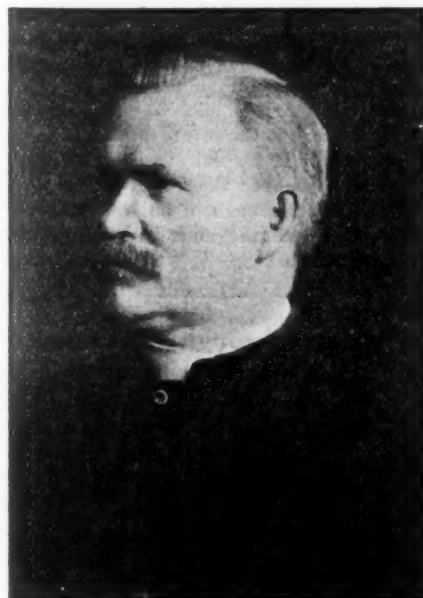
The Methodist Episcopal Church, South, sent as their representative a fiery Southern orator in the person of Rev. J. H. McCoy, who delivered a stirring and eloquent address.

Presbyterian Fraternity

Principal Scrimger, of Montreal, bore the greetings of the Presbyterian Church in Canada, and presented some statistics showing the development and progress of that influential denomination. It has congregations and mission stations to the number of 2,839—an increase during the past four years of 1,024; and it has 1,529 ministers—an increase of 164 in the same period. Its communicant members number 241,511—an increase of 20,000. The total amount raised by the church for all purposes during the quadrennium is \$11,000,000. For missions and other benevolent purposes the church had raised \$740,000 last year, and during the four years, \$2,500,000. Dr. Scrimger said that the delegation was not charged to discuss union, but he might say that whatever may be the outcome of these negotiations, they would not be hindered by any captious objections on the part of the Presbyterians, nor by any self-righteous spirit assuming or claiming that they were better than the Methodists. Whether organic union comes or not, they would always be able to co-operate with Methodists in every work.

Church Union

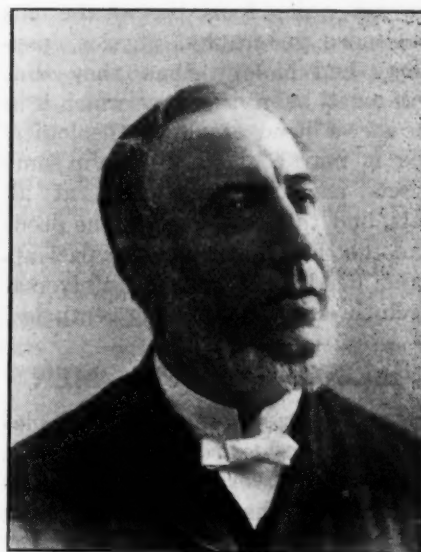
The action of the Conference on the subject of organic union with the Presbyterian and Congregational Churches, was looked forward to with some interest, although there was not sufficient divergence of opinion to get up very much of a discussion. As everybody expected, gratification was expressed that progress was be-



REV. T. ALBERT MOORE

Secretary General Conference Methodist Church of Canada

expenses of living had greatly increased during recent years, there had been no corresponding increase in the preachers'



REV. WILLIAM BRIGGS, D. D.

Book Steward, Methodist Church of Canada

ing made in the direction of bringing these three denominations together, and the union committee was directed to proceed with the negotiations. One new feature

[Continued on page 1245]

A THEOLOGY AMID THE THEOLOGIES

MUCH is made today in some quarters, especially by Ritschlians, of the "value judgment"—as by Professor Foster of Chicago, in his book, "The Finality of the Christian Religion." As Prof. F. L. Anderson, of Newton, has remarked, it is by this "that he rescues human personality and freedom from the swirl of the eternal flux, posits personality in God, remains sure of Jesus, and is enabled to unravel the source of Christianity." Dr. Anderson well remarks that the value judgment of the whole church of God, apostolic, mediæval and modern, purged of its temporal and accidental features, might be a somewhat satisfactory criterion, and be "more likely to bring a cosmos out of the present theological chaos than Dr. Foster's method of each man's following his own tangent." The bane of much theological discussion of the present day is that it is too opinionated. Each man overvalues his own private value judgment. Theology has become lost in the theologies. The forest is not seen for the trees. Every man has his own answer for the question, "Whither?" and the appeal to the Word in any decisively authoritative sense is considered in many quarters a belated procedure.

Now nobody in his right senses wants to stifle discussion or inquiry, to impose *ex cathedra* utterances on others, or to establish a kind of Protestant papacy. But it should be remembered that after all the judgment of a whole church is much more apt to be right than the *ipse dixit* of the individualist in theology, who knows it all and is a law unto himself. The consensus of opinion is worth something—yes, much—and the fathers were not quite fools, though the sons know more geography, physics, psychology and biology than they did. There must be a theology which is in some sort a blend of all the theologies, while it may contradict them in some respects, and transcend them at all points, and that theology is the product of the Holy Spirit working patiently and persistently on the universal church through the growing centuries.

WILLING, SKILLFUL MEN

WHEN David encouraged Solomon to be strong and of a good courage for the work of temple building, he added the assertion: "There shall be with thee for all manner of workmanship every willing, skillful man." Solomon was promised all kinds of helpers in the important enterprise to which he was to set his hand. In the larger temple building of the Christian Church, which rises with cathedral majesty through the centuries, each generation adding a tier of

masonry or a touch of beauty, the varied services of willing, skillful men are required. No one man, even though a Paul, a Luther, or a Wesley, can do it all. But every humblest worker must have these two qualities at least—he must be willing and skillful. Willingness, spontaneity, enthusiasm, are prime requisites in Christian service. The Lord loves a cheerful giver, whether of shekels or of self. He who growls and grudges while he works, "striking" fully as much as he serves, will not do for a temple-builder.

But equally important is it that Christian workers should be skillful. The mortar used in the temple, like the pigments of the painter, must be mixed with brains. Mere spontaneous enthusiasm, or naïve cheerfulness, will not solve the deeper problems of the Christian church. Skill and experience are necessary in order that the best work may be done in the church, whose problems are fully as intricate and baffling as those of a great business corporation, and demand as careful thought, applied ability, and strenuous effort. This skill for religious work can generally be acquired only in the course of time, by hard-won experience. A volunteer is not a veteran; but he who willingly enlists may gradually attain the precision and perfection of the tried soldier.

Willingness and skillfulness—here are two goals which must ever be kept in view if church work is to make progress and bring the most lasting results. And the encouraging thing is that if willing and skillful men are the demand of Christianity, they are also its product, for the religion of Jesus, which requires the best service, makes its own tools as its growing needs require.

AN INSPIRED BISHOP

FEW men are more widely and respectfully listened to in our church than Bishop Thoburn, and few topics are more sure to attract attention than the much-mooted one of Inspiration. Multitudes, then, in opening the current number of the *Methodist Review*, will turn first of all to see what the great India missionary has to say on this great theme. He treats it experimentally rather than polemically, and dispassionately instead of dogmatically. But he makes it abundantly evident that he wishes to be counted with those who take the reasonable modern view, and not with those who blindly pin their faith to the absolute, inerrant accuracy of every statement made in the pages of Holy Writ. He deems it no blot on the genuine inspiration of the Bible and its usefulness as a guide to eternal life, that some incidents are incorrectly reported, and that there are some discrepancies and contradictions in the narrative. Indeed, he holds, as so many of us do, that the very discrepancies are an important proof of the genuineness of the stories, establishing the fact that there was no collusion

or fabrication. He holds that the gift of inspiration is still with the church of God as really as in the ancient days; as manifest in many of our modern hymns as in the hymnal of the Hebrew Church; as clearly seen in the call and utterances of prophets today as in their call and utterances centuries ago. The method of inspiration is not essentially different now from what it was then. "The bestowment of spiritual gifts and direct help to the disciples of Christ belongs to all Christian ages in equal measure." "Inspiration ever has been, and still is, a treasure held in earthen vessels." "The Bible is, perhaps, the most human production, the most true to human nature, of any collection of writings to be found in the world's literature. Had the human element been less prominent in its pages, it would have been poorly adapted to the wants of mankind."

The Bishop is evidently of those who find many degrees of inspiration, and hence of authority, in different parts of the Bible, and deem it a manifest duty to discriminate on the contents of Scripture, proving all things, and cleaving only to that which passes the needful tests. That there is a large human element in the Scripture, with much that is merely temporary and local, as well as much that is permanent and universal, it would scarcely seem that any one really acquainted with the Book could seriously question. But in any case we see no reason why these subjects, so eminently worthy of careful, scholarly scrutiny, should not be investigated and debated with perfect calmness and the utmost respect for a thoroughly permissible individual liberty of opinion. We especially commend to all concerned Bishop Thoburn's closing paragraph. He well says:

"The temper and tone of present-day controversy are not such as to insure the best results. Not since the days of Luther has there been more need of forbearance, toleration, and absolutely free inquiry than at the present hour. Never since the time of Moses has the ark of God been in less actual danger, and never has the Leader of Israel been more manifestly present in the van of His militant host than in this year of our Lord 1906. This is no time for raising cries of alarm, for predicting disaster, or for putting marks on men to indicate that they are sound in the faith. The man is most orthodox who has most of the Christ-life in his heart, and best illustrates it in his daily walk. Oh, that a breath from the upper skies might come upon the church and fill one and all who bear the Christian name with the mind and spirit which dwelt in the Master!"

Success through Defeat

THE name Winston Churchill, whether in England or America, seems to stand for stir and upheaval, and for a sensation that will ultimate in reform. The "whirlwind" campaign which the American Churchill has been conducting in New Hampshire has not indeed brought him the nomination for Governor by the Republican Convention, which nominated C. M. Floyd, a successful business man of Manchester, by a vote of 408 to 335 for Churchill, but it compelled the machine to put up Floyd instead of its logical and expected candidate, who would have been a close friend of the railroad powers. It is not to be supposed that all of Mr.

Churchill's attacks on the Boston & Maine were well founded; nor, on the other hand, is that corporation ideal — there is room, no doubt, for criticism of its methods; but the real significance of the Churchill movement, even in so party-bound a State as New Hampshire, lies in its voicing the popular protest against the machine in politics, and its advocacy of the principle that the people have some rights which the biggest corporation is bound to respect. Mr. Churchill's canvass is one of the most remarkable events in the history of American politics. For a young man with but the slightest political experience to go into a boss-ridden State, dominated largely by railroad interests, and to begin a campaign which at first amused and then alarmed the Republican managers, was the height of audacity; and the success he has achieved, even though it be a success through defeat, argues the possession of the power of bold and honest leadership. Party lines are strictly drawn in New Hampshire, and many Republicans who admire Churchill may vote for Floyd; but Mr. Churchill has given the machine a big scare, shaken up the old political moss-backs, and aroused the people to think and act for themselves. Whether or not he is elected governor, that sort of reform can never go back.

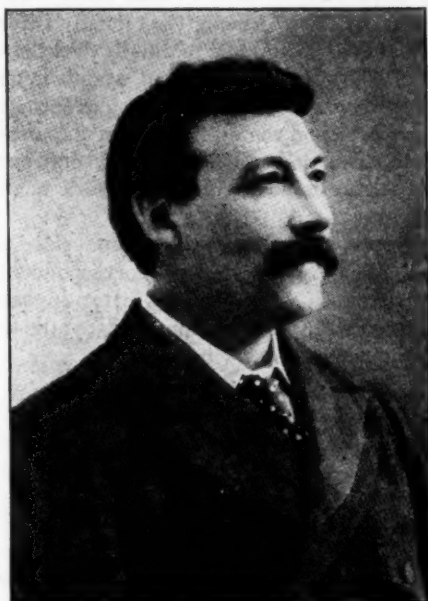
Gipsy Smith

NOW that this distinguished evangelist is once more at our doors for a fall campaign in Boston (he sails from England, Sept. 25), we owe it to him and to our readers that he and they become, through us, more fully acquainted. He is by no means a total stranger in these parts, for this is his sixth visit to America. He came first in 1889, next in 1891, then again in 1892 (at which time he labored in the First Methodist Episcopal Church, Lynn), still again in 1894, and still further in 1896, when he held meetings in People's Temple, Boston, and spoke to the students of Harvard University. For the last ten years he has been the special missionary of the National Free Church Council in England, conducting evangelistic campaigns in London, Manchester, Birmingham, and other parts of the realm with marvelous success, thousands passing through the inquiry rooms and finding peace in Christ. He says of it: "I consider my present sphere of operations the biggest and most important field I have ever touched." He has been engaged in very many large enterprises. One of the most remarkable missions of his life was, in 1895, with Dr. Maclaren in Union Chapel, Manchester, when the city was taken by storm and hundreds were saved. Dr. Maclaren, writing an introduction to the story of his life, says of him, after long, close knowledge of the man: "Knowledge has discovered to me a character of rare sweetness, goodness, simplicity, and godliness, and possessed of something of that strange attractiveness with which popular beliefs have endowed his race."

His birth was March 31, 1860, in a gipsy tent near Epping Forest, and he was christened Rodney. His mother died while he was quite young. His father earned his living, like other gipsies, by making baskets, clothes-pegs, all sorts of tin-ware, re-caning chairs, and trading

horses—inheriting these varied occupations from many generations of ancestors similarly employed. The father became converted, after a time, under Primitive Methodist preaching, and pretty soon took to preaching after a fashion, he and his two brothers. This led to Rodney's conversion, also with the Primitive Methodists, Nov. 17, 1876. All the schooling he ever had was for six or eight weeks one winter in Cambridge; but he had a thirst for knowledge, and has managed in the course of his days to look over a good many books. He had, also, a strong desire for usefulness, as soon as he was saved, and speedily began to feel that he must preach. His first sermon was on a street-corner before he was quite seventeen. In a short time he came in contact with William Booth, then superintendent of the Christian Mission, who at once discerned his promise and set him at work.

He served for five years under Booth in the Christian Mission and the Salvation Army, becoming one of their most suc-



GIPSY SMITH

cessful laborers, from June 25, 1877, till Aug. 5, 1882. On the last date, while laboring with wonderful results at Hanley, he was dismissed in the most summary manner from the Army for receiving a present of a gold watch in token of the appreciation of his services by the people of Hanley outside the Army. But the people of the place rallied around him in the most enthusiastic manner, paying him a good salary, and crowding an immense building to hear him every night for four years. He now began to feel that he was called to the work of a general evangelist, and this has been his business in various parts of the world — Australia, America, England — ever since. Since 1890 he has been in Manchester, where he has labored a good deal in connection with the mammoth mission in the Free Trade Hall, under Rev. S. F. Collier, who preaches to the largest Methodist congregation in the world.

Mr. Smith is remarkable — say those who are best acquainted with him — for simplicity of speech, pathetic and persuasive pleading, and tact in dealing with souls. In his addresses he is dramatic and pungent, while the solos he sings are striking sermons in choicest melody. He

understands the art of soul-winning. He has a most sunny, gracious personality. "The secret of his power is his simplicity, pathos, eclecticism, concentrateness, and intense earnestness."

He was married to Miss Pennock, daughter of Capt. Pennock, of the mercantile marine, Dec. 17, 1879, and has three children — two sons, Albany and Hanley, and one daughter, Zillah.

Notable Methodist Scholar Dead

REV. DR. S. L. BOWMAN, who died at Ocean Grove, Sept. 16, after a considerable period of suffering occasioned by a subtle heart malady which was not amenable to treatment, was an alumnus of Boston University School of Theology, by virtue of the fact that early in the fifties he had been graduated from the Biblical Institute at Concord, N. H. He afterwards was graduated from Dickinson College, Carlisle, Pa., where he occupied a professorship with distinction, 1865 to 1872. He belonged to a notably useful and honored Methodist family of Pennsylvania. His uncle and grandfather, according to Stevens' "History," planted Methodism in a wide region in that commonwealth more than a hundred years ago, and from the Bowman stock twoscore of Methodist preachers and their wives have sprung, among them our venerable Bishop Thomas Bowman, a cousin of the deceased. Dr. Bowman's father, Jesse Bowman, who reached the age of ninety-four at his death in 1880, was one of the pioneer laymen of the Susquehanna Valley, and was for more than threescore years a class-leader.

Dr. S. L. Bowman's relation by marriage to an old New England Methodist household demands notice. He was married, in 1855, to Miss Mary Elizabeth Aber, daughter of Mr. and Mrs. Jacob S. Aber, then of Lynn, Mass. Mr. Aber was one of the pioneer shoe wholesalers of that city, with wholesale houses in Cincinnati, so that he became known in the East and West. His daughter, who as Mrs. Bowman has been permitted to survive her honored husband and her parents, is one of the elect women of Methodism, lovely in manner, cultivated in mind, devout in spirit. She has been to Dr. Bowman for half a century a wife, comforter, and helper of unusual qualities, her literary tastes, her social gifts, and her religious devotion giving her remarkable endowments as the wife of a pastor, professor and author.

Dr. Bowman was an erudite scholar and a gifted teacher, having, in Drew Seminary, at various exigent periods for the time being, and in Dickinson College, and as the first dean and the founder of the School of Theology in De Pauw University, proved himself a master of Hebrew, Greek, systematic and biblical theology, and other collateral branches. His massive volume, issued by Eaton & Mains three or four years ago, and reviewed elaborately in our columns at the time of its publication — "Historic Evidences of the New Testament" — is recognized as a fresh and vigorous defence of the elemental historic validity of the New Testament documents, grounded upon a careful and complete array of contemporaneous

data, friendly, indifferent, and hostile.

Dr. Bowman's pulpit ability was of a high order. His voice and manner were well-nigh perfect; his wide-ranging knowledge was all at his service; and he was blessed with frequent tides of Gospel fervor which deeply moved the people who heard him. He spent, in 1872-1873, nearly two years in foreign travel, devoting to Greece, Syria, and Egypt especially the discerning attention which betokened the aspirations and needs of a classical and biblical scholar.

The burial services occurred at Newark, N. J., where Dr. and Mrs. Bowman have lived for some years, in St. Paul's Church, last Thursday, Sept. 20. Dr. Bowman had about reached the age of 78.

Opening Day, School of Theology

THE exercises incident to the opening of the school year at Boston University School of Theology were held in the chapel of the school on Wednesday, Sept. 19, at 10.30 A. M. President Huntington was in charge and conducted the opening service. Assistant Dean Rishell then made the announcements and introduced the new professor, Rev. Albert C. Knudson, Ph. D., who begins his work as professor of Hebrew and Old Testament exegesis. He was received with every evidence of cordiality, and already finds a warm place in the hearts of the students. President Huntington then introduced Dr. W. F. Warren, the Dean, who made the address of the occasion. He explained that it would naturally have been the duty of Professor Knudson to deliver the address, but that owing to his having to remove from Meadville, Pa., to Boston, he had been excused until next year. Dr. Warren delivered a forceful and feeling address on the investment of the Christian minister. The address made a profound impression on the large company of students and friends of the school gathered to hear it. The entering class is large, and the year bids fair to be one of prosperity for the school.

The Matriculation Day address is to be delivered in the chapel on Wednesday, Oct. 10, at 10 A. M., by Rev. W. F. Sheridan, D. D., of Baltimore, Md.; and on the week beginning with Monday, Oct. 15, Bishop Thoburn commences his course of missionary lectures, of which further announcement will be made.

Canadian Methodism in Council

THE General Conference of the Methodist Church of Canada, now in session at Montreal, has considered some exigent issues. The woman question, which has recently had its innings in our own denomination and has relapsed into innocuous desuetude, became a "live wire" issue for a time. The committee on Memorials, by a two-thirds vote, after thorough discussion, recommended a constitutional change of the term "layman" or "laymen" in the Discipline into the phrase "lay members" — a process by which women would be allowed admission in due time into the General Conference. When the report came before that body there was, of course, an exciting discussion. The old discussion which occupied debaters in our church from about

1888 to 1900 in regard to woman's status and "rights" in the church, was gone over again, with local adaptations and illustrations; the issue being that the recommendation was defeated by a vote of 105 ayes and 147 noes.

The predominating and convincing argument in the case dealt with the bearing of this proposition on the negotiations now current for coalescence between the Methodist, Presbyterian and Congregational denominations. It was prevailingly argued that the decision for woman suffrage, ecclesiastically speaking, might hinder union, and that the proposed policy, if adopted at all, should be adopted by the combined denominations. This matter of union has recently assumed a new aspect. Tentative propositions have been put forth by, or at least tentative communications have been held informally with, representatives of the Anglican and the Baptist bodies; and the Evangelical Association, sometimes called the Albrights, have indicated a desire to be "counted in." Should all these churches combine, an experiment of unparalleled moment and value would be undertaken. Among the official visitors who have been most cordially welcomed our Bishop Harris, of Japan, stands in the foreground. He came to bring greetings, to report upon the unification of Japanese Methodism, soon to be formally confirmed and to represent the growing work in the Orient.

Several emergent issues are undecided as we go to press. Our correspondent, "Newman," whose second letter appears on page 1221, will keep our readers advised of their outcome.

PERSONALS

— Bishop William Burt is on his way from Genoa to New York.

— Prof. E. S. Tipple, D. D., will deliver the matriculation address at Drew Theological Seminary on the 26th inst.

— Dr. Wilbur Fisk Walker, missionary for over thirty years in China, has returned. His address is Irvington, Ind.

— President F. H. Knight and family sailed from New York a week ago to resume his duties at the New Orleans University.

— Ex-Gov. A. T. Bliss, of Michigan, who died Sept. 16, was an active member of our church, and a lay delegate to the General Conference of 1900.

— Among the passengers on board the steamship which is carrying the Butler party to Naples, *en route* to India, is Miss Marguerite E. Thurber, a granddaughter of Mrs. William Butler, who goes to Paris to study art for two years.

— From a personal letter received from Rev. Dr. W. P. Thirkield, the new president of Howard University, Washington, D. C., we quote the following: "You will be glad to know that I have taken up my work here, and am delighted with my new task. It seems to afford an opportunity for large service for the nation and for the kingdom of God. Mrs. Thirkield and the children, who have been spending the summer at our Sancliffe Lodge on Lake

Michigan, are here, and the new home and its surroundings exceed their highest expectations."

— Rev. Hugh Black, of Edinburgh, has accepted the chair of practical theology in Union Theological Seminary, and will enter upon his duties in October. He will devote one-half of each year to instruction, and the other half to preaching in the pulpits of universities and colleges.

— Rev. Dr. Francis E. Clark, of Christian Endeavor fame, had the great pleasure, last week, of performing the ceremony which united in marriage his son, Eugene F. Clark, with Miss Martha G. Haskell, daughter of the publisher of the *Boston Herald*. It was a house-wedding at the bride's home, and the reception following it was attended by nearly 700 guests. "Father" Clark's title has a new and happy confirmation.

— Congressman Hitt, who has been a representative from Illinois since 1882, died at Narragansett Pier, R. I., last Thursday. He was born at Urbana, O., in 1834, and was educated at Rock River Seminary and at De Pauw University. Mr. Hitt served as secretary of legation and *chargé d'affaires* at Paris from December, 1874, until March, 1881, in which year he was appointed Assistant Secretary of State. He was a staunch Republican and a Congressman of ability.

— Margaret Gray Evans, widow of ex-Governor John Evans of Colorado, died in Denver last week at the age of 76. She was the daughter of Samuel Gray, of Maine, and was married to Mr. Evans in 1853. During the remarkable career of Dr. Evans, as physician, professor, founder of Northwestern University, territorial governor, railroad builder, etc., she was a most capable and inspiring helpmate, and although living in Colorado since 1862, she always kept in touch with Evanston. Two sons and two daughters survive her.

— Rev. Byron Palmer, author of that remarkable book, "God's Great White Throne," resides at Ashtabula, Ohio, and is a member of the East Ohio Conference. Sitting in his wheel chair, he was present at the recent session of his Conference. The members of the Conference expressed their sympathy in a contribution amounting to nearly \$350. "Mr. Palmer's peculiar affliction," says the *Western Christian Advocate*, "continues to increase, until now he has but slight use of any portion of his body. His remarks to the Conference indicated, however, the advanced ripening of spirit which is coming to him under Divine grace in his almost unparalleled affliction."

— Rev. Charles B. Pitblado, D. D., of the New York East Conference, died at the home of his son in Hartford, Conn., on Saturday last, at the age of 69. The funeral services were held in the First Methodist Episcopal Church in that city on Monday. Dr. Pitblado was born in Scotland. He joined the Nova Scotia and New Brunswick Conference in 1862. Ten years later he entered the Maine Conference, and was stationed at Congress St., Portland. Later he was a member of the New Hampshire and New England Southern Conferences, filling appointments at

Manchester, Portsmouth, Newmarket, the Broadway Church, Providence, and Brockton. In 1888 he was transferred to the New York East Conference, and was in active service up to the time of his death. Dr. Pitblado was a preacher of unusual power and originality. He left a deep and abiding impression upon the churches he served in this vicinity. There will be many who will hear with sorrow of his death.

— On Sept. 5, Dr. A. W. Harris, formerly of the Jacob-Tome Institute, entered upon his duties as president of Northwestern University. Students, alumni, and faculty of Northwestern have great confidence in Dr. Harris. It is an interesting coincidence that Prof. E. B. Van Vleck, who goes West as professor of mathematics at Wisconsin University, was at one time a pupil of Dr. Harris at Wesleyan University.

— Bishop Cyrus D. Foss has been requested to act as a representative of the Board of Managers of the Missionary Society at the China Centenary Conference for Protestant Missions, to be held in Shanghai, in May, 1907.

— Rev. Dr. J. G. Vaughn, with his wife and daughter Ada, sails from New York, Sept. 29, to spend a few weeks sightseeing in England, Holland, Germany, and Switzerland, before joining the India Jubilee party at Marseilles, Nov. 16.

— Prof. Carl Staples, the younger son of Rev. Dr. and Mrs. L. W. Staples, of Waltham, has been promoted again in his position as a teacher in the public schools of Porto Rico, and is now district superintendent, with residence at Aibonito, the beauty spot and health resort of the island.

— Rev. John Wigren, of Swedish birth, has been a rare gift of God to the Methodist Episcopal Church. Not only has he given his life to her service in the ministry, but his three sons also — one of them the beloved presiding elder of Boston District, Eastern Swedish Conference — have done the same. On Monday next, Oct. 1, the father reaches his 80th birthday. May God richly bless him, his sons, and the great company of his spiritual children!

— Traditions are strong. Many of them cling about "Rest Cottage," the home of Frances Willard. Now, almost across the way from Rest Cottage will be the home of the president of Northwestern University. Dr. A. W. Harris is the first president to occupy this property, which was given to the University by Mr. James A. Patten, and which is a large, old house not far from the University campus.

— Bishop Earl Cranston and Dr. A. B. Leonard are to attend the first General Conference of the Methodist Church in Japan as representatives of the Commission on Unification appointed under order of the General Conference of 1904. The Board of Managers of the Missionary Society have also appointed Dr. Homer Eaton, Dr. John F. Goucher, and Dr. A. B. Leonard as a committee to confer with committees of the Missionary Boards of the Methodist Episcopal Church, South, and the Methodist Church of Canada, the

other two denominations uniting with the Methodist Episcopal Church in Japan, with the view of considering the future methods of these societies and their plans for administration in Japan after the proposed union in that country shall be consummated.

— Mrs. Louisa Sargent Ela, wife of Rev. Dr. David H. Ela, died at Hudson, Sept. 19. Her husband and three children (one son and two daughters) survive her. The funeral service, under the direction of Presiding Elder Rice, assisted by her pastor, Rev. J. W. Stephan, occurred on Friday afternoon. The body was taken to Lowell for burial. Mrs. Ela was a grand woman, one of God's elect. Her memorial will appear in a future number of this paper.

— Rev. C. E. Harris, a superannuated member of the New England Southern Conference, died in Wolfboro, N. H., Sept. 12, aged 78 years. Beginning his ministry in 1857, he was stationed at leading churches in the New York East and New York Conferences until 1890, when he was transferred to the N. E. Southern Conference and appointed to Chestnut St., Providence, which he served two years, and followed in pastorates at Stafford Springs, New Bedford (Pleasant St.), and Provincetown (Centenary). He superannuated in 1898, and resided at Hyannis.

— Mrs. Emma Martin Hills, wife of Rev. Dr. Charles Dudley Hills, formerly of the New England, Troy, and now of the New Hampshire Conference, died at West Gloucester, Mass., at the summer home of her son-in-law, Vesper Lincoln George, Wednesday, Sept. 19. Under the pines and surrounded by the wild flowers she loved so well, Dr. John Reid Shannon, pastor of Centre Church, Malden, conducted the simple funeral service. She is survived by her husband, daughter, and son, Dr. Charles Whitman Hills, of Dover, N. H. The burial was at Mt. Auburn.

— Two recruits for Bengal sailed from New York on the steamship "Teutonic," Wednesday, Sept. 19. Rev. Fred M. Perrill, of Salina, Kan., is a graduate of Baker University (class of 1903), and of Garrett Biblical Institute (class of 1906). During his course in Garrett he served as pastor of Cass Church in Chicago; at Wannatah, Ind.; and of Elsdon Church, Chicago. Rev. Herman J. Schutz is a member of the St. Louis German Conference, was graduated from Central Wesleyan College in 1903, and from Garrett Biblical Institute this year. He has been supply pastor at Pacific, Mo., Grayslake, Ill., and Griffith, Ind. Both Mr. Perrill and Mr. Schutz will be stationed at Muzaffarpur, and will be associated with Rev. and Mrs. D. O. Denning.

— Dr. W. L. Watkinson, the great Wesleyan preacher, editor and essayist, will address the Boston Social Union on Monday evening, Oct. 8. Our people in this vicinity should not miss this opportunity to hear Dr. Watkinson, as it is the only occasion upon which he speaks before a Methodist gathering in Boston. The Union is planning for an attractive series of meetings this fall and winter, with Bishop Bashford engaged for the November meeting, and Vice President Fairbanks,

Chancellor J. R. Day, Senator Beveridge, Dr. Franklin Hamilton, and others, later. See notice on page 1244.

— "Joseph Chamberlain," says the New York Tribune, "goes to the same church in Birmingham, England, in which as a youth he taught a Sunday-school class. It is known as the Church of the Messiah, and Mr. Chamberlain sits in the central aisle. He has in the pew a Greek

[Continued on page 1248]

SUMMER COURSE

Cambridge University, 1906

REV. WILLIAM HENRY MEREDITH, LITT. D.

UNIVERSITY extension courses and summer courses at some of our great Universities, such as Harvard, are not new in America; but a whole month at a summer course in Cambridge, England, is a new experience for an American. Cambridge University is the spring-head of this movement, which is becoming as world-wide as English-speaking lands. The names of the Cambridge men — Prof. Jenks, who began the work in Melbourne, Mr. Bensly at the Cape, Prof. Cox in Canada, and Drs. E. W. Bemis and Richard Moulton, who began the work in the United States at Buffalo in 1887-'78, and in Philadelphia in 1890 — deserve lasting honor.

Though this movement has been on in England since 1890, when 41 students came into residence at Cambridge for the course, yet we had never heard of it until about a year ago, when we learned that Oxford and Cambridge alternate in providing and holding the courses. We also learned that in 1906 it was to be held in Cambridge, and that the subject was to be, "England in the Eighteenth Century" — the history, literature, art, philosophy, social and religious life, etc., of England in that remarkable century into which the great Methodist movement was born. The study of that century is our avocation, which we use as a rest and recreation from our great vocation, which lies in the pulpit and from house to house. How we longed to visit again that classic town of Cambridge, and for a month to transplant ourself into John Wesley's own century! We began to see visions, and also to dream dreams, of the delights and profits of such a course, and of the help it would be to us in our work for the church and for the kingdom. Again the vision was realized, the dream became true, for the first day of August found us safely and beautifully housed in Selwyn College, and all ready, with an almost voracious appetite, to sit down to the sumptuous bill of fare of the intellectual feast which was to begin next day. We found that the menu had on it no less than 147 lectures, besides musical treats of the highest order, and several functions, notably those given by Dr. and

Mrs. Butler, master of Trinity, in his palatial lodge, on the first evening, and that of the vice-chancellor and Mrs. Beck at Trinity Hall Lodge and Gardens, on the last afternoon of the course. Other "At Homes" were interspersed during the month. One of the most delightful of these was at the home of Rev. D. H. S. Cranage, M. A., the secretary for the lectures, who seemed to have had the attribute of ubiquity during the month. On him and his assistant, L. A. Borradaile, M. A., of Selwyn College, fell most largely the onerous duty of preparing the program and selecting the lecturers. The wisdom shown in their choices could only be paralleled by their patience and kindness to the many out of the nine hundred students who consulted them on all kinds of subjects, and plied them with questions both wise and otherwise. They well deserved the eulogiums which were given them after the close of the last lecture.

In addition to the main subject, "England in the Eighteenth Century," were other courses, one in theology. The names of the Lord Bishops of Durham and of Ely, Revs. W. E. Barnes, R. St. John Parry, C. J. Abbey, J. Julian, the hymnologist, and F. W. Macdonald, the Wesleyan Methodist, with their titular appendages (which for lack of space we will omit), will indicate the quality of the work done in Divinity Hall during the month. On looking around we saw President and Mrs. Buttz, of Drew Theological Seminary, sitting with the students. How strange to see "Prexy" sitting there with us instead of being on the rostrum! How he listened as his friend, the Lord Bishop, opened out the Scriptures to us! We learned after the lecture that, passing through Cambridge, he scented that school was in, and that, notwithstanding all the charges given by his trustees to rest, and the entreaties of his wiser wife and helper in the gospel, he *must* attend while in the town. He stayed until he had almost to run, in order to catch their train out of Cambridge and towards Switzerland, where they were to join their daughter of the gifted pen, and her husband, President Clark, of Rome, Italy. The courses in "Natural Science," "Education and Social Reform," and the "Lectures Mainly for Foreign Students," and that on "France in the Eighteenth Century," were pronounced "extra first-class." The secondary teachers and college professors, mostly of European schools and colleges, seemed the loudest in their praises of the teachers' course. Our own specialty was English history, literature, philosophy, art, and the social and religious life of the people in England in the eighteenth century. Of the 147 lectures, we attended 82, taking pretty full notes of each. As we sat

and listened, day after day, during this strenuous month, we seemed to actually live in the very days and to inhale the very same atmosphere breathed by our great founder. Each lecturer sprang to his work as though he had been quivering for the race. Each was a specialist in his subject, and the most painstaking preparation was evident in each lecture from the accuracy and lucidity of the utterances. They were mostly Cambridge graduates and dons, from all parts of England, as the lecturers next year will be mostly Oxford men. The lectures were a series of living pictures of the century. We saw the politicians rise and fall, governments wax and wane, the literati of the century at their work, and then examined the products of their pens. We studied the church of the period, and saw plainly the social condition of the people.

For a half day's rest we ran down to Northampton, and sat in Doddridge's chair and at his table where he wrote his hymns and sermons, which were first preached and sung in the chapel, of which this was the vestry. The exterior of his "Academy" we also visited. Then on to Olney (pronounced "Oney"), and visited the Cowper (pronounced by him and now by his descendants, "Cooper") home, now a museum, the summer house in which he wrote most of his poetry, the orchard through which he walked from his garden to the church and rectory of John Newton, his friend, because the boys on the streets tormented the poet for his address, when he passed them. By the aid of the stereopticon we saw the London of Wesley's day and the rural districts in which he preached. In short, we examined carefully the mold into which Methodism was cast, and rejoiced as we saw it break that mold, and take on its own forms as the century rolled along. Never have we spent a more strenuous and delightful month than this August at Cambridge University. What does it cost? Ten dollars for all these privileges. Board, rooms, and attendance, all excellent, at Selwyn College and other places, \$7.50 a week. The 900 students—more women than men—represented nearly every country of Europe and Asia, a goodly number from the British Colonies, and several from America.

The subject at Oxford next year is just announced as: "Oxford and its Place in National History." Eight courses of lectures are planned, details to be given later. Should any reader need information, write, *not to the writer*, but to the secretary, Rev. D. H. S. Cranage, M. A., Cambridge, England, and be sure and sufficiently stamp your letters, and save him the annoyance and expense (of which we personally know not a little) of paying double postage here on insufficiently stamped letters from America. Having been so

bountifully fed at Cambridge this August, we thus attempt to pass the bread along to our brothers and sisters across the sea.

Cambridge, England.

AN AFTERNOON IN THE GOLDEN GATE

REV. GEORGE A. HENRY.

"Such room of sea! Such room of sky!
Such room to draw a soulful breath!
Such room to live! Such room to die!
Such room to roam in after death!"

SO sings the poet, and well he may. Looking at a commercial chart of the Pacific hanging on the wall in front of my desk, these are some of the distances I see marked out: San Francisco to Yokohama, 4,791 miles; to Hong Kong 6,381 miles straight away across the mighty ocean, without a stop or a place for the sole of your foot save the deck of the ship. To these distances you must add nearly 1,000 miles if you elect to go to the Orient *via* Honolulu so as to get a peep at Hawaii—

"Fair land of flowers, land of flame,
Of sun-born seas, of sea-born clime,
Of clouds low shepherded and tame
As white pet sheep in shearing time,
Of great, white, generous, high-born rain,
Of rainbows builded not in vain—
Of rainbows builded for the feet
Of love to pass, dry-shod and fleet,
From isle to isle, when smell of musk
'Mid twilight is, and one lone star
Sits on the brow of dusk."

Or, if you have business in Manila, you must prepare for a voyage of 8,323 miles. And what shall we say of Shanghai, Nagasaki, Melbourne, Sydney, Auckland, Tahiti, Pago Pago? To these ports, and many, many more, ships sail daily out through the Golden Gate. And we must not neglect to name New York and Boston, more than 13,000 miles of water away; but the Panama Canal will bring them 8,000 miles nearer.

And Californians look out upon this vast expanse of water from their own coast line of nearly a thousand miles. For all this line of shore the one unmatched and unmatched harbor is the glorious San Francisco Bay. The entrance to this magnificent bay is the unique and far-famed Golden Gate. A few days ago, in company with my young friend, John Callnon, the president of Howard Street Epworth League, I spent the latter part of the afternoon in the Gate. Looking out through that channel of rushing, tumultuous waters upon the world's widest sea, and realizing that upon the distant shores of this same sea dwell two-thirds of the whole human race—peoples that are now shaking off the sleep of centuries, and awaking with a wild thrill to the passions and forces of a new civilization—realizing this, one knows that the call here is for men strong and manly—statesmen, business men, churchmen, schoolmen—who shall be able to direct the movements and solve the problems of the fast coming and inevitable meeting of this West and that East.

But to return to the Golden Gate. San Francisco is built (perhaps we should say *was* built) on the inner extremity of a peninsula, which stretches for forty miles

between the ocean and the southern arm of San Francisco Bay. The bay swings northward beyond the city for full thirty miles, spreading out at last into a great circle with a diameter of about fifteen miles. This northern part, however, is known as San Pablo Bay. The Marin peninsula jutting down from the north approaches, at the nearest point, to within one mile of the San Francisco peninsula. The opening between these two points of land is Golden Gate. And a big "gate" it is — two miles wide as you come in from the open sea and three miles long. The bay thus enclosed is perfectly protected from the storms of the open sea. Both peninsulas are hilly and rugged. Mt. Tamalpais on the northern peninsula is more than 2,500 feet high, and rises almost directly from the shore, while the bluffs that form the wall of the channel on that side are from 600 to 1,000 feet high. On the most exposed point of the Gate on the San Francisco side stands the old abandoned Fort Winfield Scott. The great sea-wall around the Fort on the outer side bends like a mighty arm — the upper-arm exposed to the ocean entrance to the Gate and the forearm bending toward the bay, with the famous Alcatraz Island full in sight, and not more than a rifle-shot away.

I had hoped to see the sunset through the Golden Gate; but the mist that hung over the city settled down into a thick fog driven in from the open sea so dense and low that the bluffs across the narrow channel were hardly distinguishable. We retraced our steps along the shore of the Bay and out through the Presidio to the car line on Fillmore St., at the foot of a hill so steep a combination of gravity and electricity is required to safely get the cars up and down the grade. Then once more we rode across the desolate city. And desolate it is, lying there tumbled, confused, broken, twisted, tortured, repellent. Block after block, and block after block, are as silent and lifeless as the primeval sand-dunes when the first boat sailed in through the Gate to drop anchor in the bay off shore from the sleeping Mexican pueblo. Call the roll of the great business streets of the city — Market, Mission, Howard, Folsom, Harrison, Bryant, Brannan, Townsend, Polk, Larkin, Hyde, Leavenworth, Jones, Taylor, Mason, Powell, Stockton, Dupont, Kearney, Montgomery, Sansome, Battery, Green, Vallejo, Broadway, Pacific, Jackson, Washington, Clay, Sacramento, California, Pine, Bush, Sutter, Post, Geary, O'Farrell, Ellis, Eddy, Jefferson. Add to these scores and scores of lesser streets, and each is a narrow lane flanked with nameless ruins, while *in toto* they spell out a tragedy that fairly sickens one's heart in spite of all efforts to be brave and hopeful. Every one of the five thousand volunteers called for by the Laymen's Relief Legion should be present at the first roll-call. The case cannot be overstated. The demands of the situation are absolutely imperative. The press of the church should give the widest possible publicity to the Macedonian call of these stricken churches, schools, hospitals and institutions.

The city will be rebuilt. It must be rebuilt. And the Golden Gate will play its part in the rebuilding as it has played its part in the building. The great harbor is

here as in the old days, and now as then it shall lure the shipping of the world's greatest sea. Here behind the everlasting hills of the bold peninsulas there is a haven of perfect safety and large enough to hold the combined fleets of all the nations that send their ships to sea.

Byron, Cal.

NEW YORK LETTER

"HOLLAND."

THE dull season of the year in church work is passing slowly away, but the temperature in the edges of Gotham still feels a bit like summer. Most of the preachers have had from two to eight weeks' vacation, and have returned to their churches brown and fit. How and where to spend one's vacation is to preachers with slender purses a matter of fairly large import. With the pastor, his good wife, and a half-dozen children, the comfortable boarding-house and hotel are well-nigh out of the question. Nor can he well afford to rent a pleasant and cozy cottage. Camping out depends entirely too much upon the sort of a summer it is; in a rainy season it is neither comfortable nor healthful.

This idea came to "Holland" while browsing out in the woods last month: A preacher friend of his, who is pastor of a city church, occupied the country parsonage of a dominie who was off visiting his kith and kin in Old England during the month of August; and incidentally he filled the pulpit of this village church and conducted the week-night prayer-meeting, and was on hand for a funeral or wedding — in a word, was a sort of pastor *ad interim*. Out of this incident grew the new idea of the preacher's vacation. As a rule, the city preacher longs for the woods and fields of the country, and the village or rural pastor is itching for a city church. Why not, for the month of July or August — or both months for that matter — a city and country preacher exchange pulpits, parishes, and parsonages? In the cluster of cities around Manhattan Island all of the churches are comparatively near the ocean. Of course regular pastoral work would be suspended, but the visiting pastor is on hand for any service that calls for him. Each would live in a comfortable home without cost, and have abundant leisure for rest and out-door exercise. And, as most of our city churches pay small amounts for summer supplies, the preacher from the rural church of limited means would have this fund with which to pay traveling and other expenses. In this way the village preacher and his family could visit the great libraries, museums, parks, and other places of interest and profit in Gotham at a trifling cost; and they could take in Ocean Grove and other seaside resorts for a slight expenditure of coin. In this way both of the dominies and their families would be blessed and benefited, and both churches get full service during the vacation season, when preachers are often so exceedingly scarce. Is it workable? If so, is it not worth the trial? Some difficulties would arise, but most of these are easily settled.

During the summer months an unusual

number of deaths among the preachers have occurred in this corner of Methodism. One of the veterans of the New York East Conference, Rev. William C. Steele, closed up his life-work about a month ago in the city of Brooklyn. What a long and useful record he made! He joined the Baltimore Conference in the year 1850, before some of us were born, and was a pastor in Virginia and Maryland for quite a number of years. Then for ten years he was a member of the old Oneida Conference and served churches in northern New York. Almost forty years ago he became a member of the New York East Conference, and has been most of that time in these twin cities. For eleven years he was chaplain of the House of Refuge on Randall's Island. He was a Virginian — and proud of that fact was he. When he met a Southerner, it was his rule to grasp his hand and exclaim: "Ole Virginny never tire."

Two members of the New York Conference have been taken: Rev. Wm. E. Clarke, a superannuated member, who made his home at White Plains, N. Y., passed on to his home a few weeks ago. He was a member of this Conference for more than fifty-two years, and in the effective ranks almost fifty years.

And now there comes to us the news of the somewhat sudden death of Dr. Philip Germond, who has been a member of the New York Conference for forty-three years. He served one term as presiding elder, and was a pastor at Yonkers at the time of his departure. He was a most genial and courteous man, and possessed a striking figure.

Two members of the Newark Conference have been taken, both of them in the effective ranks — Revs. James G. Johnston, pastor of St. Paul's Church, Jersey City, who left us in the latter part of July, a member of this Conference for almost thirty years, and Rev. Charles F. Hull, pastor of the church at Woodbridge, N. J., who died in the month of August, having united with the Conference the same year as Mr. Johnston.

A few months ago, in reading, in *McClure's Magazine*, that article on the work of Dr. Wilfred T. Grenfell in Labrador, by Norman Duncan, this sentence seemed to stick out prominently: "He makes light of the deprivation and hardship and danger of it; he is by no means of the sentimental, weak-kneed missionary type," etc. "Holland" listened to Dr. Grenfell, in the New York Preachers' Meeting, a year or so ago, and bore testimony with all heartiness to the vigor and splendor of his devotion to that work among the deep-sea fishermen of that shivery northland. So that is squared. In order to give Dr. Grenfell the meed of praise that is his due, it does not become at all necessary to rob other noble and heroic missionaries strewn all around the world. The missionary type of today is sturdy and self-sacrificing to a degree. The "sentimental, weak-kneed type" is about out of date — a back number, to say the least. And yet somehow secular pen-drivers cannot do these noble men and women scant justice even.

What would be the effect upon our Methodism if our churches generally were to

imitate that Bradley Beach (N. J.) church, and decide not to take a preacher who is past thirty-five years of age? How brief would be the period of ministerial usefulness! By the time the average man gets through college and the theological seminary and is ready to join the Annual Conference, he is twenty-five years of age. Then, if his days of active work end at thirty-five, he has but ten years left in which to do his life work. Most men would be likely to decide that it is not worth while to take that long and laborious course of training for a work that is to be condensed into so brief a period. And what are these faithful ministers to do after they are thirty-five? Thirty years are left over in which to rust and repine. A strong, well man is worth more to the church from forty-five to sixty-five than at any time of his life. He has riper judgment, is less biased, and grows fairer and broader with every passing year. His wealth of experience is available in every field of usefulness in each day's work in the pastorate, and he can devote much more time to the work of the church because his preparation for the pulpit can be made in less than half of the time required twenty years before. This rage for veal in

preference to beef cannot last. It is fully as great an injury to the young and inexperienced man who is pushed forward too swiftly, as it is to the mature and seasoned man in middle life who is sidetracked. This promising young man is denied the privilege of growing slowly, and of gathering a varied and rich supply of material for future use, and at last coming into his kingdom in the fullness and ripeness of his powers. The young men pressed into large fields in their tender youth are likely to break under the terrible strain that is placed upon their untried shoulders; and the church in the end is the loser by this process.

We note that the New York East Conference, after omitting the Pastoral Record from their Minutes for one year, restored it last spring. Some of the preachers seem to think that the laymen can get on to their record there and use it against them. And yet is not that accurate, truth-telling record better than uncertain rumors that may take its place, if it is not available? At any rate, it is a convenient and useful department of the annual Minutes. Let us not be too thin-skinned or too prone to hide our light under a bushel measure.

Boston District Missionary Convention

EARLY last May, Dr. John Galbraith, presiding elder of Boston District, arranged to hold an India Jubilee meeting, or series of meetings, in Boston, hoping to increase the local interest in the great event of the year in missionary circles. Bishops Thoburn and Oldham and Dr. Homer C. Stuntz were secured for the leading speakers. The event occurred last Sunday and Monday, Sunday sermons being preached in several of the Boston churches, and a general mass meeting being held at Bromfield Street Church on Monday.

Bishop Thoburn, at Temple Street, where Dr. Franklin Hamilton is pastor, preached a characteristic sermon on "The Healing of the Nations," from the words of Rev. 22: 2: "And the leaves of the tree of life were for the healing of the nations." After some exposition, the Bishop said:

"Some blight had fallen upon the human race way back in the beginning. What is the matter with the nations? War? Poverty? Two hundred millions will lie down to sleep tonight who have had only one meal today, and millions of families must be supported on ten or twelve cents per day as the wage for twelve hours' work. What you people call comfort most peoples would call luxury. The race is extremely poor. The disorders are worse than the misfortunes. The human race by the evil habits adopted is an afflicted race. Then there is the plague of sin in all its forms. African slavery is kindness itself as compared with some conditions in heathen lands. The system is a blight on the world today. I'd rather be placed in the hands of a tiger, bear, etc., than in the hands of the man who has given himself up to sin. Then the liquor and opium habits are scourges of the nations. It is easier to teach morality to your dog than to a depraved man, for the dog has no moral nature; your dog is truer to his nature than is your boy. What hope, then, for the race? Why, 'the leaves of the tree of life are for the healing of the nations.' For the nations—not only for a few sinners here in Boston.

Then you say that the nations must be healed by Christianity. No. Christianity is as helpless as any chemical in your druggist's shop. The healing must be by Jesus Christ. Are the nations to be healed? Of course they are."

After telling several incidents of salvation the Bishop exclaimed:

"I believe the time is coming when all will be healed. The time will come when the angels of peace will fold their wings over the nations. This world is to be a Christian world."

Bishop W. F. Oldham, at Winthrop Street Church (Dr. H. W. Ewing, pastor), spoke of the "Progress of Missionary Work in India:"

"I stand before you the representative of Methodist Missions among 370,000,000 of non-Christian or at least non-evangelical peoples.



DR. HOMER C. STUNTZ

Of these 300,000,000 are in India, 60,000,000 in the Malay Archipelago, and nearly 10,000,000 in the Philippines. The single word that describes our Methodism in all three divisions of Southern Asia is progress. In India, after fifty years of faithful work, the little mission planted by William Butler has become five Annual Conferences and a Mission Conference, with an enrolled body of 150,000 members and probationers, while there

has been a blessed overflow into the 'regions beyond.' In Malaysia our educational missions command the admiration of all beholders; and during the past year we have had more baptisms than ever before. In the Philippines so great has been the success of our positive forward evangelistic movement, that in seven short years there has been gathered a larger Methodist membership than in all our missions in Roman Catholic countries put together. If in this jubilee year of Southern Asia we ask for your special sympathy, your prayers, and your gifts, it is not a cry from the desperate to help secure success, but it is a cry from the overburdened to help us adequately to deal with the embarrassments that come from wider victories than the church has anticipated or at all provided for."

Rev. Dr. Homer C. Stuntz, for eight years a missionary in India, and superintendent of our missions in the Philippines since February, 1901, preached at St. Mark's Church, Brookline (Dr. Dillon Bronson, pastor), and from his thrilling sermon we quote:

"American influence in the Philippines has helped powerfully in creating the new Eastern Question. We have not only broken an intolerable tyranny over eight millions of Asiatics, but all the best interests of Japan and China have been safeguarded by our presence. England hails our presence as an aid in her peaceful occupation of Malaysia and parts of southern China. Japan gains more from our occupation of that archipelago than she would secure by owning it—and guarding it—herself. We are helping bring to all eastern Asia a solution of their vexatious problems. The Filipinos cannot govern themselves. They speak over fifty languages. They are unfamiliar with self-government. One glance at Cuba in her present troubles should convince any American that self-government among a similar people in the far eastern Pacific is utterly impractical, and will be while any of us are still alive. Our Government found the islands in a state of chronic insurrection. We have established a surer peace over wider areas than Spain was ever able to maintain. We have established a new judicial system, with capable American and Filipino justices on the bench. We have sanitized the cities, cutting the death rate in Manila from 60 per thousand to 22 and 26 per thousand, thereby saving far more lives every year than were lost in the entire struggle to establish American sovereignty. We have given them a public school system with 900 American and (now) 3,400 Filipino teachers, and 500,000 pupils, all studying English. We are helping them to become A People. There are seven Protestant missions at work there. Their representatives are given an eager hearing. Our own mission has gathered 17,000 adult Filipino members in six years. From these converts 240 volunteer local preachers have been set to work on 90 circuits. The converts have built 109 churches (with their own money), seating 16,000 people. We have an American church in Manila, also a Chinese church and boarding school, and a fine mission press. We have written and published over 12,000,000 pages of religious literature in the native languages, and we confidently hope to see 250,000 members of our own church there within twenty-five years."

The mass meeting at 3 o'clock, Sunday afternoon, in People's Temple, was organized by the Boston Circuit Epworth League, and was called to order by Rev. Ernest Lyman Mills, the circuit president and pastor at St. John's, South Boston, who introduced Dr. Galbraith to preside. A large and representative gathering was present, among whom were a goodly number of preachers. Dr. L. B. Bates led in prayer. The People's Temple Male Quartet sang two selections, to the enjoyment of all, and, accompanied by Miss

S. Ella Morse, the Temple cornetist, led the hymn singing. The three addresses by Bishops Thoburn and Oldham and Dr. Stuntz were interesting accounts of conditions, missionary efforts, and results.

Bishop Thoburn's speech was brief, and made by him introductory to those that followed, and, like his morning sermon, was optimistic and prophetic. He recalled his passing through Boston forty-seven years ago to Lynn, where he was ordained by Bishop Ames. Speaking of the missionaries sent out fifty years ago, he said:

"God called out that band of missionaries, as He sent out the Pilgrim Fathers to found this nation; for I doubt not they have laid the foundations of more than one political as well as spiritual kingdom. When He builds a spiritual kingdom He is laying foundations for other kingdoms."

Bishop Oldham called attention to the fact that no New England men had been sent to India for ten years, and stirred thought by saying:

"You have sent out women, among whom is Miss Mudge—a splendid young woman; but have you no young men? And now Boston District proposes to send out a missionary, and in announcing it your presiding elder holds up the pictures of two people who never saw New England."

The Bishop paid a glowing tribute to Dr. Stuntz's leadership in the Philippine Islands, who, with only eight missionaries most of the time, had in less than six years gathered more converts from Catholicism in these islands than have been won in all the other mission-fields together.

Dr. Stuntz paid a splendid tribute to the American Government control in the Philippine Islands, accounting this one of the marked movements of a Divine Providence among the nations, and saying:

"There is no other theory of the success of Commodore Dewey with fewer ships, less men, and a smaller number of guns, in destroying the Spanish fleet, under the walls of a fort mounted by 189 guns all in action, and losing only one man, who died of chronic heart disease in the engine-room, than that God was using him 'as a rod of iron to break in pieces' this tyrannical power. If that had been written in the Bible, some of you would have said, 'It could not have happened;' but it did happen."

Speaking of the success of the American occupation, he said:

"The American flag waves over conditions so vastly better than they were six years ago, that words fail to express the truth. More people in the Philippines now speak English than ever spoke Spanish, and we have had only five years, while they had three hundred and seventy-five. There are 500,000 children in the public schools, and we hope they will grow."

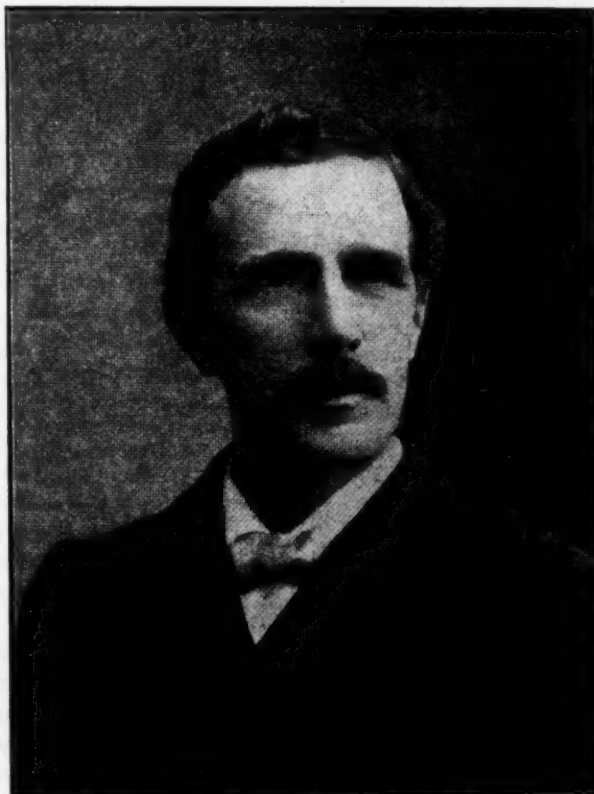
Then he pointed out that the saving of life by the lowering of the death-rate was in a single year seventeen-fold more than the loss of life by the war, and stated that now Methodism has 17,000 members and

probationers scattered through 14 provinces, with 12 missionaries now in the field.

The evening service, at People's Temple, was in charge of Dr. C. A. Crane, the pastor. Music was provided by the men's chorus, the male quartet, and Miss Morse. For an hour and a half Dr. Stuntz thrilled, entertained and instructed the large congregation with an address that was intensely patriotic in the discussion of American sovereignty in the Philippines, and interesting in his statement of missionary work carried alongside of government reform work that is being done.

Bishop Oldham preached at First Church, Dorchester (Rev. W. H. Powell, pastor), and in his clear, deep, earnest way delighted all with his presentation of missionary problems and successes.

On Monday two services were held in Bromfield St. Church, which was well filled at both meetings. Dr. Galbraith presided. At the morning session Dr.



BISHOP W. F. OLDHAM

James Mudge conducted the devotions, and Bishop Thoburn discussed the reorganization of the Foreign Missionary Society, desiring it to conform with modern methods on the fields.

In the afternoon Dr. W. F. Warren read the Scripture lesson and offered prayer. The addresses, strong and enthusiastic, were made by Bishop Oldham and Dr. Stuntz.

Bishop Oldham announced that two young men in Boston University were preparing for the mission-field, and Dr. Stuntz began his address by saying that a woman in Greater Boston had promised the support of a new missionary for the Philippine Islands.

The general program was marred by the fact that Dr. J. G. Vaughn, secretary of the India Jubilee Commission, did not keep his appointments, and did not send any word so that his place might be filled.

The collection taken at People's Temple on Sunday toward the support of a new missionary by Boston District amounted to about \$160.

IN HIS PRESENCE

The Soul's Atmosphere

Invocation

Heavenly Father, my spirit yearns to share the very inmost meaning of Thy life this day. What Thy nature is I long to have my world become. Open to me, then, the approaches into all truth and honor and justice and purity and loveliness and good report, that I may enter the way and walk therein with joy and peace.

Scripture

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." — PHIL. 4:8.

MEDITATIONS

I — "Think on These Things"

There always have been two ways in which to approach the religious life: one, from the side of its ideals and visions, the other, from the side of its beneficent activities. He who understands the human soul knows that each approach is valid. The only question is that of priority. Which comes first? The ideal, answers Paul. The soul must live in a certain world; then it will act in a certain way. The Christian must have definite themes for thought and specific quality of atmosphere for breath; then the issue in conduct will be predictable. Begin right. Define the things upon which your thought shall be habitually centred; then daily life will be shaped accordingly, for as a man thinketh in his heart so is he.

II — The Sterling Virtues

Paul did not use the term by which the Greek philosophers designated their chief moral excellence except in this verse. He gathers up truth and honor and justice and purity in the one term "virtue." Think on these sterling virtues, he said. Truth lies at the base of them all. It is the one universal excellence. Then remember that life is worthy of esteem; it is "reverend," a marginal reading says. No Christian character can be built up from scorn or contempt of the life in which God abides. Then remember justice. Be just with men. Still more, be just with God. Men rob God who would not tolerate the thought of robbing men. Then remember purity. This is more than mere chasteness. It means freedom from taint and stain, all that is genuine, wholesome and unspoiled. Think on these things.

Prayer

Create in me a clean heart, O God, and renew a right spirit within me. So often have I set my thought upon the things that are evil! Enable me to transfer my thoughts from every base object and to fix them upon those themes which are high and divine. Teach me that the heavenly life consists in seeing and enjoying Thee, and enable me to experience that rapture and to enjoy that vision even while I am here in this earthly life. May this day be filled with goodness and beauty because the aims which concern me are beautiful and good. Then shall my day be glad and the night find me more closely drawn to Thee, O God!

THE FAMILY DEPARTMENT

The Cheer of Autumn

EMMA A. LENTE.

When Summer slipped from her bright throne,
And left the land she thought her own,
Our hearts were grieved for love and loss,
And a vague shadow fell across
The glory of the hill and plain,
Where warm the Summer's smile had lain.

We said: How can we let her go?
How face again the chill and snow?
Remembering her wiles so fair,
The royal roses in her hair,
The songs, and all the sweet delights
Of perfect days and dewy nights.

But, gracious Autumn stands in line,
With ripened fruits and purple wine;
And skies of sapphire clear and deep
Bend down to rim the mountains steep;
And all the promise of the year,
She finds fulfilled around her here.

And we -- so lately sore bereft --
Gather the pleasures that are left;
And for the garnered fruits and grains,
For God's good earth, and suns and rains,
For homes and friends who live to bless,
We lift our songs of thankfulness.

A Pot of Sweet Alyssum

"IT seems as if I must give her something!"

Eunice Wells almost sobbed out these words as she stood, quite by herself, gazing in at a florist's window. She was a small, thin girl, and only fifteen years old; but her paltry six dollars a week formed the chief support of her feeble, widowed mother and little brother. After the rent of their two tiny rooms and the other household bills were paid each month, there was not a penny left for such a folly as a flower.

"It was only last Christmas that she was so good to me," Eunice mused on. "And I only the girl that waited on her in the store! Maybe I was pleasanter than some of the others, and flew round more to find the things she wanted. But to think she should miss me, and ask my name, and why I wasn't there! Nobody else cared -- but that Mrs. Day did. And I never shall forget those great roses she sent me, and all those nice things to eat. And now they say she is awfully sick -- and I can't do a thing!"

By this time Eunice was almost weeping outright.

Suddenly, moved, as it seemed, by something outside herself, she found herself advancing slowly into the shop, and pricing the plants and flowers. The clerk gave one glance at her clothes, and felt that there was no need to be very polite to her.

"How much is this azalea?" she was asking, as if in a dream.

"Five dollars," with the air of one who should say, "Why are you bothering me? I know you can't afford to buy anything."

"That rose?"

"Two dollars. Guess these tulips are more in your line. Give you this pot for sixty cents. Give you a dozen daffodils for fifty cents."

And Eunice had but forty-five cents in her shabby little purse -- with the scrap of round steak for dinner still to buy!

She felt as if the clerk could count her money through the crumpled bit of cham-ouis skin which she was grasping tight in her hand. She turned, saying, with an attempt at dignity, "I think I will not take anything tonight."

As she was walking out, a little pot of sweet alyssum caught her eye.

Her father had been a farmer, and sweet

alyssum had run riot over the farmhouse garden, just as this cheerful little plant was rioting over the edges of its pot, all alive with tiny, fragrant blossoms. "How much is it?" she asked, breathlessly.

"That?" repeated the clerk, with an accent of even deeper contempt. "That is only ten cents."

"I will take it!" she cried.

It was a mile to Mrs. Day's house, but Eunice almost ran the whole way. As she hurried along, conflicting thoughts began to disturb her. Perhaps the rich lady cared nothing for humble sweet alyssum. Perhaps she would say, "Why should that poor shop-girl send me this cheap little thing? Better have given me nothing at all." Oh, it might all be an impulsive blunder!

Yet never faltering in her purpose, Eunice ran up the steps of the stately house. She had taken time at the florist's to scrawl on a card which he had given her: "Eunice Wells is sorry you are sick. Please accept this very little thing with her love."

The maid who came to the door looked coldly at her, and unwillingly took in her hands the card and the little pot with its covering of brown tissue paper. Eunice feared in her heart that her poor offering might be so despised as never to find its way to the sick room; but there was nothing more that she could do about it, and she hurried off in the gray spring twilight. She thought of the sweet alyssum all the next day. First she was tortured with the thought of the poverty and meanness of her gift; then she would cherish a hope that it, slight and valueless as it was, might after all carry some comfort.

When she reached her home that night a letter awaited her on the bare, clean kitchen table. It was written weakly, in pencil, but it was full of feeling.

"Never, dear Eunice Wells," it began, "did I receive a gift so precious to me as your pot of sweet alyssum. It grew in my grandmother's garden in my childhood. I loved it. It is even now my favorite flower. How could you know it? A beautiful breeze from the sweetest corner of the past blows through my room whenever I look at it. Thank you, dear friend. I shall never forget your loving thought."

It was a trifling incident -- just the gift of a pot of one of the cheapest and commonest of flowers, and a penciled letter of

gratitude from a sick woman. But to the heart of the poor shop-girl came a thrill of such pure and heavenly joy as is seldom granted to mortals. As she bowed her head on the worn old table, her eyes filled with a gush of happy tears. -- KATE UPSON CLARK, in *Youth's Companion*.

JANE LAVINIA

L. M. MONTGOMERY.

JANE LAVINIA put her precious portfolio down on the table in her room, carefully, as if its contents were fine gold, and proceeded to unpin and take off her second-best hat. When she had gone over to the Whittaker place that afternoon she had wanted to wear her best hat, but Aunt Rebecca had vetoed that uncompromisingly.

"Next thing you'll be wanting to wear your best muslin to go for the cows," said Aunt Rebecca, sarcastically. "You go right back upstairs, and take off that chiffon hat. If I was fool enough to be coaxed into buying it for you, I ain't going to have you spoil it by traipsing hither and yon with it in the dust and sun. Your last summer's sailor is plenty good enough to go to the Whittakers' in, Jane Lavinia."

"But Mr. Stephens and his wife are from New York," pleaded Jane Lavinia, "and she's so stylish."

"Well, it's likely they're used to seeing chiffon hats," Aunt Rebecca responded, more sarcastically than ever. "It isn't probable that yours would make much of a sensation. Mr. Stephens didn't send for you to show him your chiffon hat, did he? If he did, I don't see what you're lugging that big portfolio along with you for. Go and put on your sailor hat, Jane Lavinia."

Jane Lavinia obeyed. She always obeyed Aunt Rebecca. But she took off the chiffon hat and pinned on the sailor with bitterness of heart. She had always hated that sailor. Anything ugly hurt Jane Lavinia with an intensity that Aunt Rebecca could never understand; and the sailor hat was ugly, with its stiff little black bows and impossible blue roses; it jarred on Jane Lavinia's artistic instincts. Besides, it was very unbecoming.

"I look horrid in it," Jane Lavinia had thought, sorrowfully; and then she had gone out and down the velvet-green springtime valley and over the sunny birch hill beyond with a lagging step and a rebellious heart.

But Jane Lavinia came home walking as if on the clear air of the crystal afternoon, her small, delicate face aglow and every fibre of her body and spirit thrilling with excitement and delight. She forgot to fling the sailor hat into its box with her usual energy of

dislike. Just then Jane Lavinia had a soul above hats. She looked at herself in the glass and nodded with friendliness.

"You'll do something yet," she said. "Mr. Stephens said you would. Oh, I like you, Jane Lavinia, you dear thing! Sometimes I haven't liked you because you're nothing to look at, and I didn't suppose you could really do anything worth while. But I do like you now after what Mr. Stephens said about your drawings."

Jane Lavinia smiled radiantly into the little cracked glass. Just then she was pretty, with the glow on her cheeks and the sparkle in her eyes. Her uncertainly tinted hair and an all too certain little tilt of her nose no longer troubled her. Such things did not matter; nobody would mind them in a successful artist. And Mr. Stephens had said that she had talent enough to win success.

Jane Lavinia sat down by her window, which looked west into a grove of firs. They grew thickly, close up to the house, and she could touch their wide, fan-like branches with her hand. Jane Lavinia loved those fir trees, with their whispers and sighs and beckonings, and she also loved her little shadowy, low-ceilinged room, despite its plainness, because it was gorgeous for her with visions and peopled with rainbow fancies.

The stained walls were covered with Jane Lavinia's pictures — most of them pen-and-ink sketches, with a few flights into water-color. Aunt Rebecca sniffed at them and deplored the driving of tacks into the plaster. Aunt Rebecca thought Jane Lavinia's artistic labors a flat waste of time, which would have been much better put into rugs and crochet tidies and afghans. All the other girls in Chestercote made rugs and tidies and afghans. Why must Jane Lavinia keep messing with ink and crayons and water-colors?

Jane Lavinia only knew that she *must* — she could not help it. There was something in her that demanded expression thus. When Mr. Stephens, who was a well-known artist and magazine illustrator, came to Chestercote because his wife's father, Nathan Whittaker, was ill, Jane Lavinia's heart had bounded with a shy hope. She indulged in some harmless manoeuvring which, with the aid of good-natured Mrs. Whittaker, was crowned with success. One day, when Mr. Whittaker was getting better, Mr. Stephens had asked her to show him some of her work. Jane Lavinia, wearing the despised sailor hat, had gone over to the Whittaker place with some of her best sketches. She came home again feeling as if all the world and herself were transfigured.

She looked out from the window of her little room with great dreamy brown eyes, seeing through the fir

boughs the golden western sky beyond, serving as a canvas whereon her fancy painted glittering visions of her future. She would go to New York — and study — and work, oh, so hard — and go abroad — and work harder — and win success — and be great and admired and famous — if only Aunt Rebecca — ah! if only Aunt Rebecca! Jane Lavinia sighed. There was spring in the world and spring in Jane Lavinia's heart; but a chill came with the thought of Aunt Rebecca, who considered tidies and afghans nicer than her pictures.

"But I'm going, any way," said Jane Lavinia, decidedly. "If Aunt Rebecca won't give me the money, I'll find some other way. I'm not afraid of any amount of work. After what Mr. Stephens said, I believe I could work twenty hours out of the twenty-four. I'd be content to live on a crust and sleep in a garret — yes, and wear sailor hats with stiff bows and blue roses the year round."

Jane Lavinia sighed in luxurious renunciation. Oh, it was good to be alive — to be a girl of seventeen, with wonderful ambitions and all the world before her! The years of the future sparkled and gleamed alluringly. Jane Lavinia, with her head on the window-sill, looked out into the sunset splendor and dreamed. Athwart her dreams, rending in twain their frail, rose-tinted fabric, came Aunt Rebecca's voice from the kitchen below:

"Jane Lavinia! Jane Lavinia! Ain't you going for the cows tonight?"

Jane Lavinia started up guiltily; she had forgotten all about the cows. She slipped off her muslin dress and hurried into her print; but with all her haste it took time, and Aunt Rebecca was grimmer than ever when Jane Lavinia ran downstairs.

"It'll be dark before we get the cows milked. I s'pose you've been day-dreaming again up there. I do wish, Jane Lavinia, that you had more sense."

Jane Lavinia made no response. At any other time she would have gone out with a lump in her throat; but now, after what Mr. Stephens had said, Aunt Rebecca's words had no power to hurt her.

"After milking I'll ask her about it," she said to herself, as she went blithely down the sloping yard, across the little mossy bridge over the brook, and up the lane on the hill beyond, where the ferns grew thickly and the grass was beset with tiny blue-eyes like purple stars. The air was moist and sweet; at the top of the lane a wild plum-tree hung out its branches of feathery bloom against the crimson sky. Jane Lavinia lingered, in spite of Aunt Rebecca's hurry, to look at it. It satisfied her artistic instinct, and made her glad to be alive in the world where wild plums blossomed against

springtime skies. The pleasure of it went with her through the pasture and back to the milking yard, and stayed with her while she helped Aunt Rebecca milk the cows.

When the milk was strained into the creamers down at the spring, and the pails washed and set in a shining row on their bench, Jane Lavinia tried to summon up her courage to speak to Aunt Rebecca. They were out on the back veranda; the spring twilight was purpling down over the woods and fields; down in the swamp the frogs were singing a silvery, haunting chorus; a little baby moon was floating in the clear sky above the white-blossoming orchard on the slope.

Jane Lavinia tried to speak and couldn't. For a wonder, Aunt Rebecca spared her the trouble.

"Well, what did Mr. Stephens think of your pictures?" she asked, shortly.

"Oh!" Everything that Jane Lavinia wanted to say came rushing at once and together to her tongue's end. "O Aunt Rebecca, he was delighted with them! And he said I had remarkable talent, and he wants me to go to New York and study in an art school there. He says Mrs. Stephens finds it hard to get good help, and if I'd be willing to work for her in the mornings, I could live with them and have my afternoons off. So it won't cost much. And he said he would help me — and, O Aunt Rebecca, can't I go?"

Jane Lavinia's breath gave out with a gasp of suspense.

Aunt Rebecca was silent for so long a space that Jane Lavinia had time to pass through the phases of hope and fear and despair and resignation before she said, more grimly than ever:

"If your mind is set on going, go you will, I suppose. It doesn't seem to me that I have anything to say in the matter, Jane Lavinia."

"But, O Aunt Rebecca," said Jane Lavinia, tremulously, "I can't go unless you'll help me. I'll have to pay for my lessons at the art school, you know."

"So that's it, is it? And do you expect me to give you the money to pay for them, Jane Lavinia?"

"Not give — exactly," stammered Jane Lavinia. "I'll pay it back some time, Aunt Rebecca. Oh, indeed, I will — when I'm able to earn money by my pictures!"

"The security is hardly satisfactory," said Aunt Rebecca, immovably. "You know well enough I haven't much money, Jane Lavinia. I thought when I was coaxed into giving you two quarters lessons with Miss Claxton that it was as much as you could expect me to do for you. I didn't suppose the next thing would be that you'd be for betaking yourself to New York and expecting me to pay your bills there."

Aunt Rebecca turned and went into

the house. Jane Lavinia, feeling sore and bruised in spirit, fled to her own room and cried herself to sleep.

Her eyes were swollen the next morning, but she was not sulky. Jane Lavinia never sulked. She did her morning's work faithfully, although there was no spring in her step. That afternoon, when she was out in the orchard trying to patch up her tattered dreams, Aunt Rebecca came down the blossomy avenue, a tall, gaunt figure, with an uncompromising face.

"You'd better go down to the store and get ten yards of white cotton, Jane Lavinia," she said. "If you're going to New York you'll have to get a supply of underclothing made."

Jane Lavinia opened her eyes.

"O Aunt Rebecca, am I going?"

"You can go if you want to. I'll give you all the money I can spare. It ain't much, but perhaps it'll be enough for a start."

"O Aunt Rebecca, thank you!" exclaimed Jane Lavinia, crimson with conflicting feelings. "But perhaps I oughtn't to take it — perhaps I oughtn't to leave you alone" —

If Aunt Rebecca had shown any regret at the thought of Jane Lavinia's departure, Jane Lavinia would have foregone New York on the spot. But Aunt Rebecca only said, coldly: "I guess you needn't worry over that. I can get along well enough."

And with that it was settled. Jane Lavinia lived in a whirl of delight for the next week. She felt few regrets at leaving Chestercote. Aunt Rebecca would not miss her; Jane Lavinia thought that Aunt Rebecca regarded her as a nuisance — a foolish girl who wasted her time making pictures instead of doing something useful. Jane Lavinia had never thought that Aunt Rebecca had any affection for her. She had been a very little girl when her parents had died, and Aunt Rebecca had taken her to bring up. Accordingly she had been "brought up," and she was grateful to Aunt Rebecca, but there was no closer bond between them. Jane Lavinia would have given love for love unstintedly, but she never supposed that Aunt Rebecca loved her.

On the morning of departure Jane Lavinia was up and ready early. Her trunk had been taken over to Mr. Whittaker's the night before, and she was to walk over in the morning and go with Mr. and Mrs. Stephens to the station. She put on her chiffon hat to travel in, and Aunt Rebecca did not say a word of protest. Jane Lavinia cried when she said good-by, but Aunt Rebecca did not cry. She shook hands, and said, stiffly:

"Write when you get to New York. You needn't let Mrs. Stephens work you to death, either."

Jane Lavinia went slowly over the bridge and up the lane. If only Aunt

Rebecca had been a little sorry! But the morning was perfect and the air clear as crystal, and she was going to New York, and fame and fortune were to be hers for the working. Jane Lavinia's spirits rose and bubbled over in a little rill of song. Then she stopped in dismay. She had forgotten her watch — her mother's little gold watch; she had left it on her dressing-table.

Jane Lavinia hurried down the lane and back to the house. In the open kitchen doorway she paused, standing on a mosaic of gold and shadow where the sunshine fell through the morning-glory vines. Nobody was in the kitchen, but Aunt Rebecca was in the little bedroom that opened off it, crying bitterly, and talking aloud between her sobs:

"Oh, she's gone and left me all alone — my girl has gone! Oh, what shall I do? And she didn't care — she was glad to go — glad to get away. Well, it ain't any wonder. I've always been too cranky with her. But I loved her so much all the time, and I was so proud of her! I liked her picture-making real well, even if I did complain of her wasting her time. Oh, I don't know how I'm ever going to keep on living now she's gone!"

Jane Lavinia listened with a face from which all the sparkle and excitement had gone. Yet amid all the wreck and ruin of her tumbling castles in air a glad little thrill made itself felt. Aunt Rebecca was sorry — Aunt Rebecca did love her after all!

Jane Lavinia turned and walked noiselessly away. As she went swiftly up the wild plum lane some tears brimmed up in her eyes, but there was a smile on her lips and a song in her heart. After all, it was nicer to be loved than to be rich and admired and famous.

When she reached Mr. Whittaker's, everybody was out in the yard ready to start.

"Hurry up, Jane Lavinia," said Mr. Whittaker. "Blest if we hadn't begun to think you weren't coming at all. Lively now."

"I am not going," said Jane Lavinia, calmly.

"Not going?" they all exclaimed.

"No. I'm very sorry, and very grateful to you, Mr. Stephens, but I can't leave Aunt Rebecca. She'd miss me too much."

"Well, you little goose!" said Mrs. Whittaker.

Mrs. Stephens said nothing, but frowned coldly. Perhaps her thoughts were less of the loss to the world of art than of the difficulty of hunting up another housemaid. Mr. Stephens looked honestly regretful.

"I'm sorry, very sorry, Miss Slade," he said. "You have exceptional talent, and I think you ought to cultivate it."

"I am going to cultivate Aunt Rebecca," said Jane Lavinia.

Nobody knew just what she meant, but they all understood the firmness of her tone. Her trunk was taken down out of the express wagon, and Mr. and Mrs. Stephens drove away. Then Jane Lavinia went home. She found Aunt Rebecca washing the breakfast dishes, with the big tears rolling down her face.

"Goodness me!" she cried, when Jane Lavinia walked in. "What's the matter? You ain't gone and been too late!"

"No, I've just changed my mind, Aunt Rebecca. They've gone without me. I am not going to New York — I don't want to go. I'd rather stay at home with you."

For a moment Aunt Rebecca stared at her. Then she stepped forward and flung her arms about the girl.

"O Jane Lavinia," she said, with a sob, "I'm so glad! I couldn't see how I was going to get along without you; but I thought you didn't care. You can wear that chiffon hat everywhere you want to; and I'll get you a pink organdy dress for Sundays."

Cavendish, P. E. I.

THE SUNDERING FLOOD

How shall I bear me in the hour to be,
When Thy great Sundering Flood comes rushing down,
And I shall feel the coldness of that sea
In which all mortal men shall one day drown?

Shall I be glad who have been sad so long;
So weary of life's ceaseless care and fret?
Shall I be blithe and sing a joyous song,
When with that icy foam my feet are wet?

Or will the sweetness of the happy earth
Sweep over me, and friends hold me in chain?
And shall I feel that love has had new birth,
And every rose of life will bloom again?

God knows I have been brave up to this hour,
No coward drop in all my languid blood;
Bid me not part from courage, O thou Power,
That hold'st in leash e'en Thy great Sundering Flood!

— HATTIE TYNG GRISWOLD, in *Independent*.

— Marion, five, was corrected for some act of rudeness by her grandmother, who a little later quoted to a friend: "You may break, you may shatter the vase, if you will, but the scent of the roses will hang round it still." After a minute of thought came, with a wounded air, the paraphrase, "You may hurt, you may scold, you may box if you will, but the love of the grandma will cling to you still — how's that, grandma?" — *Congregationalist*.

— A rather critical old lady once said to Crawford: "Have you ever written anything, Mr. Crawford, that will live after you are gone?" "Madame," Crawford replied politely, "what I am trying to do is to write something that will enable me to live while I am here." — *Public Opinion*.

Which Pit

PARKER ate peaches every day during the peach season. Especially, he liked to watch peaches being pared and sliced for table use. Some one in the family had a temporary ailment, complaining of distress at the pit of the stomach. This expression the boy evidently made note of. The next time peach shortcake came on the table, Parker ate so much of it that some one expressed a fear that he might "crack open!"

"And if I did, would the pit come out?" he asked.

"What pit?"

"The pit of my stomach," was the ready answer. — MARY R. MILLER, in *Lippincott's*.

BOYS AND GIRLS

A GENEROUS BOY

OLIVE A. SMITH.

HAROLD had listened to his mamma's good-night songs, and the old, old stories of which he never tired — stories of Little Red Riding-Hood and the wolf, and of Robinson Crusoe, who lived on an island, with only his pets for company. But something seemed to worry him, and he could not go to sleep. So mamma listened to his evening prayer, and tucked him in his bed. Then she sat by him, and told him some more stories. But every few moments he would sit up in bed and look anxiously out of the window.

Presently the doorbell rang, and mamma went to answer it. A caller had come, and it was more than half an hour before she could return to Harold's room. When she did return she was surprised to find the little bed empty, the window open, and no Harold in sight.

"Harold!" she called. But there was no answer — only the flowers out in the moonlit garden seemed to nod, and send a perfumed message to her, as the breeze passed over them.

Mamma went to the side door, and looked anxiously down the walk. Then she started on a run, for she saw a gleam of something white out near the pansy bed. The next moment she held in her arms a little white-robed boy, all damp with the night-dews that had clung to him from the garden shrubbery.

"What have you here, darling?" she asked, for his little arms were filled with flowers of all kinds — pinks, pansies, petunias, and the pure white daisies and lilies that grew at the farthest corner of the garden. "And what does my little boy mean by coming out here in the night?"

"O mamma," he answered, "the poor little flowers looked so lonesome out here in the night, when I was tucked up in my nice white bed, I thought they must think I was selfish, so I'm going to take them all in, and

put them to bed with me. Won't that be nice?"

Mamma laughed softly as she held her little boy more tightly in her arms, and carried him, flowers and all, back into his own room. Then she told him how God had made the flowers, so that they were not afraid to sleep out under His sky all through the quiet night, with only the winds and the grass and trees for company, and the watchful stars shining overhead. And so Harold fell asleep, watching the pretty posies which, mamma persuaded him, were far better off in vases filled with water than they could possibly be in his own little bed.

A Scarlet Fever Exhibition

THE twins had the scarlet fever. To be sure, they were a great deal better, but they were still red and prickly and uncomfortable — and cross! Oh, my!

Mamma looked pale and thin and weary when at last she came downstairs. It seemed months since John Junior had seen her, for she hadn't left the twins' room before since they had been ill. Neither would she let any one else come in — not even papa. "I can manage them without you, John," she had said when he insisted. "We must run no risk of carrying the disease to any one else. They are not dangerously sick, and if you'll attend to other things I'll take charge of the invalids." It sounded very easy, and as never a word of complaint had floated down the stairs, nobody knew just what mamma had been contending with, until at last the doctor told her if she didn't get away for a little rest and change she'd be in bed herself. "Change your clothing for something that hasn't been in the sick-room," he advised. "There will be no danger; the laddies are almost as good as new again."

So the next morning, while the twins were still asleep, mamma appeared at the breakfast table, and when the family saw her they knew.

"Mary, this will not do," declared papa, scanning her over his eyeglasses. "You look dreadfully; you are worn out. I'll get a nurse today."

"O John, I don't need one. It would be absurd to go to that expense. Why, the twins are almost well."

"Will you go for a drive if I'll get a buggy?" demanded papa.

"I'd love to, dear, the best way, but I couldn't leave them alone. They'd cry themselves ill again, and it isn't best to let any one else in the room yet awhile."

Papa looked disappointed and worried, but of course mamma knew best, and he didn't say any more.

Suddenly John Junior had a thought. Its first effect was to make his round face sober, and his oatmeal suddenly lost its flavor. For at least three minutes he hadn't one word to say, but he was thinking hard. He had counted so much on this Saturday. Teacher was to take the entire class for a climb up the mountain. They called it a botanizing trip, but the boys knew from experience that botany spelled nothing but fun when Mr. Markham was about. There were sure to be unexpected jollities happening all the time,

and the best things to eat. They were to start at nine o'clock, and as for getting back — "Tell your folks not to worry if we're gone till dark. I'll bring you all safe home," Mr. Markham had said.

But there was mamma — dear, patient, sweet mamma — whose white cheeks had turned pink for an instant just at the thought of a drive. Of course she must have it — that is if John Junior could get it for her.

"Can the twins sit in the bay window?" he asked.

"Oh, yes, they could if they wanted to," replied mamma. "The trouble is, they are not willing to do one thing but mope in their arm-chairs and be amused. They'll be all right, John, when they get strong. Yes, indeed. They are weak and nervous, yet, and don't realize how unreasonable they are. Really, you'd never know them for our happy twins."

"I'll amuse them, mamma, and you can go. Yes'm, I can — no'm, I won't go near them. They just dearly love to see me do hand-springs and turn somersaults, and I can put the old trapeze up out in the yard in a jiffy. I've learned a lot of new things at the gym since they've been sick, and I'll play I'm a 'ground and lofty tumbler,' and give an exhibition out in the yard, and they can stay up in the bay window and watch me. They'll be good — you'll see."

Mamma hadn't heard about the botanizing trip, and after a lengthy discussion she thankfully accepted John Junior's proposition, and drove off quite happily — proud papa beside her — just as the clock struck nine.

"I'll be back in an hour, dear," she called, as she started. But John Junior was already half way around the house to begin his exhibition. Instead, however, of a solitary continuous performance, there was a radiant galaxy of gymnastic stars in full swing when mamma came home. The botanizing party, unwilling to start without John Junior, had called for him. They didn't praise him when they found out the truth — boys don't, you know — but they unanimously agreed to postpone their start till such time as he could join them. When Mrs. Dennis hurried anxiously into the sick-room she found her invalids — their armchairs quite deserted — shouting with laughter at the antics of fifteen rollicking boys and a big, merry man in the back yard.

It did them more good than a barrel of medicine. The crossness had melted away once for all, and the natural happy good nature had come back to stay. Mamma's pale face was rosy, and her heavy eyes clear and bright.

So John Junior didn't miss his trip after all. It was just as they were starting that Bridget opened the kitchen door a crack and beckoned mysteriously. John Junior responded.

"It's the jewel of a bye ye are, dear, an' the rest of 'em is not able to hold a candle to ye, but they've the bist of intin-tions, so here's a pan of fresh crullers for ye wan an' all, wid an extra fat wan for the masher. They'll hearten ye up a bit, belike, before ye start on your wild-goose chase."

They lined up, then, in sight of that upstairs window where a delighted audience still lingered, and they woke the echoes far and wide with a cheer for the twins, another for Bridget, a third for the delicious hot crullers, and a tiger — longest and loudest of all — for John Junior. — ELIZABETH PRICE, in *S. S. Times*.

THE SUNDAY SCHOOL

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FOURTH QUARTER

Lesson I — October 7

THE TWO GREAT COMMANDMENTS

MARK 12: 28-34, 38-44.

TIME. — Tuesday, April 4, A. D. 30.

PLACE. — The temple courts at Jerusalem.

HOME READINGS. — Monday (October 1) — Mark 12: 28-34. Tuesday — Mark 12: 35-44. Wednesday — Deut. 6: 1-9. Thursday — Lev. 19: 9-18. Friday — 1 Sam. 15: 16-23. Saturday — Luke 11: 37-46. Sunday — 2 Cor. 9: 1-7.

GOLDEN TEXT. — "Thou shalt love the Lord thy God with all thy heart." — MARK 12: 30.

It is required that we shall love God with all our heart because He is in the highest degree lovable. There is nothing arbitrary in the commandment to love God. God does not come to us and say, "Love Me because I am sovereign and command it." Authority, however great, cannot compel love. But God reveals Himself to us as being worthy of the highest love. He is Himself perfect love, and perfect love should be perfectly loved. His right to be so loved lies in what He is. Let us illustrate it on a lower plane. Here is a marble statue, let us assume, that, judged by all standards of art, is absolutely perfect. Such a statue makes demand for highest admiration of every one who looks upon it. It is entitled to such admiration; its perfection commands it. Every object calls upon us for such sentiment as corresponds to its nature. Refined, esthetic pleasure in the presence of an opening lily, thrilled delight in the presence of a rainbow, the sense of awe and grandeur in the presence of a great mountain — the things themselves, for what they are, lay their commands upon us. There is nothing arbitrary in it anywhere. If we do not respond to these sentiments and emotions, it is evidence of our own incompetency. To be untouched by a rose, to look dully on a rainbow, to have no deep sense of grandeur in the presence of the mountain or the sea, would be mentally discreditable. And such is the ground of God's demand upon us for the highest love. He is love's ideal. He is infinite moral perfection. In Him are all the qualities of the lovable. He commands our love as the flower and the rainbow, as the mountain and the sea, command our admiration and awe. Worship and love, and that to the soul's fullest capacity, are the only adequate response to the vision of God. Not to love and worship Him is to our deepest moral discredit.

The Meaning Made Plain

I. *The Religion of Love* (Verses 28-34). — Plots for the ruin of Jesus were thickening. Though perhaps few of the Phar-

isees and Herodians mentioned in Lesson 12 of the third quarter knew the details of Caiaphas' plans for His arrest, it was evident to all men that the authorities were against Him; and this was the opportunity for the critics and quibblers.

28. **One of the scribes** — a man apparently without the usual prejudices of his class, and much impressed by our Lord's answer to the Sadducees concerning the seven brothers who had had in succession one wife. **Reasoning** — "questioning." **Perceiving** — "knowing." **Which is the first commandment of all?** — "What commandment is the first of all? Which is most truly fundamental? This is not so abstract a question as might at first appear. This man was not preoccupied by the externals of religion, but interested in its profoundest questions. Matthew (22: 35) says he tempted Jesus; but we must understand by this an honest testing. His open-mindedness contrasts with the bigotry and hostility of the other scribes whom Mark has portrayed (Mark 2: 6, 16; 8: 31; 9: 14; 11: 18). He had probably heard the parables of the Two Sons, the Wicked Husbandmen, and the Great Feast, and also the discussion of the Sadducees concerning the resurrection.

29. **Jesus answered** — without hesitation. The quotation which He makes from Deuteronomy, affirming the unity of God and the duty of loving Him with an undivided heart, was used at the beginning of the regular morning and evening prayer. **Hear, O Israel** — Deut. 6: 4; compare Mark 10: 19. **The Lord our God is one Lord.** — "The Lord our God, the Lord is one." Worship, therefore, must not be divided among several divinities (or objects), but concentrated on one. The modern Christian needs to have this truth emphasized. The thoughtless treatment of the mystic doctrine of the Trinity so as to practically make three Gods, Father, Son, and Spirit, working in voluntary harmony with each other, lies near the root of much practical idolatry in the present day. Our boys and girls should be taught that "the Lord our God is one Lord."

30. **Thou shalt love the Lord.** — "This duty is in itself a revelation of the nature of God. It is only one who loves who demands love, and only one in whom love is supreme demands love as the supreme duty" (Gould). Of the two Greek words for "love," the one used here "denotes a love that has reflection, admiration, and (in this case) adoration behind it. It is the word that Peter in his humiliation shrank from using to his Master (John 21: 15-17)." **Thy God** — Compare Psa. 16: 2. **With all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.** — Heart and soul in biblical language comprehensively represent the immaterial side of man — his intellectual and affectional nature, and his will. Love for God, therefore, should be reasonable, purposeful, warm. Love with the mind is devotion of the intellect to the study of God in His ways and works. (Compare Psa. 8: 3; 63: 6; Gen. 32: 10; Rom. 11: 33.) A singular example of it is given by Paul, who traveled from Jerusalem through Asia Minor and Greece to Rome in the halcyon days of classic life, and busied all his leisure in writing, yet never

left a scrap of description of the esthetic glories through which he passed — so engrossing of all his mental activities was his love of God and man. In modern days love of God with the mind would lead to the most constant and thorough study of His written word. Loving God with all one's strength means devoting one's energy to His service. It is "living unto Him" (2 Cor. 5: 15). The injunction may be illustrated by the love of a devoted husband and father for his wife and children. His constant study of each one's moods and personal needs, his desire to get closer and closer "acquainted" with his loved ones, shows that he loves with all the heart and mind; his daily labor for an income to support them shows that he loves with all the strength; while the activities of affection, which are perhaps less conspicuously manifested because deeper, embrace love of the heart and soul.

31. **The second** is really involved in the first as the greater includes the less. We know little about the nature of God except that He is personified love of man, and he who loves God must love what God loves. Carefully consider the truth of 1 John 4: 20. Suppose one tried with all his heart, soul, mind, and strength to manifest his love for God in some other way than by love for man, how could he begin? There is no way to serve the Maker but by the service of His creatures. **Thou shalt love thy neighbor as thyself** — Lev. 19: 18.

The Way Out

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(Compare Matt. 25: 35-40; James 1: 27; Matt. 7: 12.) Subordinate your instinctive self-love to the love of God; co-ordinate it with the love of fellow-men. **There is none other commandment greater than these.**—Other laws can do no more than to define and apply this general law of love. Note that the scribe did not ask for the second commandment.

32, 33. **Well, Master** ["Of a truth, Teacher], **thou hast said the truth: for there is one God** ["thou hast well said that he is one"]; **and there is none other but he.**—The scribe's reply is entirely in Scripture phrase. (Compare Deut. 4: 35; 1 Sam. 15: 22.) There is a fine ring in his eloquent assertion of a much-forgotten truth. His nation, despite all the prophets' voices from Samuel to Malachi (compare especially Psalms 50, 51, 16, 17; Mic. 6: 8; Hos. 6: 6, was farther than ever from such an estimate of external service. Note that he returns to the familiar three words, substituting the nearly synonymous "understanding" for the "mind" of verse 30. **More** ["Much more"].—This is the only addition he makes to the sacred text.

34. **And when Jesus saw that he answered discreetly**—or, "intelligently," showing that he understood the law, the first step toward fulfilling it. **Thou art not far from the kingdom of God.**—"How this would disgust the Pharisees! It was bad enough to allow that any law-observing Israelite could be outside Messiah's kingdom—but a scribe! We may hope that scathing exposure of his order completed this scribe's enlightenment, though it must have been a severe test of his belief in Jesus." **And no man after that durst ask him any question.**—In Matthew this observation is made after Jesus has confounded them further by asking them a question on which, from their official position, they were bound to be able to pronounce a judgment. The picture is profoundly telling as an exhibition of that "awfulness of goodness" which abashed the temple traffickers in their unholy trade, reduced the acute and angry Pharisee to helpless silence, drove back the armed band to fall to earth with one simple word. One further point must be remembered: Jesus pronounced "not far from the kingdom" one who had only repeated with earnestness and conviction the central creed of Israel. Clearly, then, Mosaism, understood, is the ante-chamber of Christianity (Moulton).

II. *The Religion of Pretense* (Verses 38: 40).—38. **And he said unto them in his doctrine** ["And in his teaching he said"], **Beware of the scribes.**—"Be on your guard against them as examples in life and as teachers." These verses are a condensation of the final denunciation of Christ against the scribes and Pharisees found in Matt. 23. **Which love to go in long clothing** ["who desire to walk in long robes"].—The flowing robes worn by priests and noble personages whose manners the scribes aped. **And love** ["and to have"] **salutations**—appellations of "Rabbi," etc., which were given them in public. **Market-places**—the public squares of the city.

39. **And the** [omit "the"] **chief seats in the synagogues**—the seats at the upper

end of the synagogue nearest the ark containing the law. **And the uppermost rooms** ["and chief places"] **at feasts.**—"Rooms" has here its old meaning of "places," referring to the reclining position at meals.

40. **Which** ["they that"] **devour widows' houses.**—By working on the superstitious opinions of the women they induced them to make over their property to the temple, as Jesuits have been known to do in modern times; or they robbed them by frauds in business. **For a pretense make long prayers.**—The evil lay not in the length, but in the hypocrisy, of the prayers. Some of the rabbis would pray nine hours a day. **These shall receive greater damnation** ["condemnation"].—God would hold them to account, though men failed to see their crimes.

III. *The Religion of Sacrifice* (Verses 41-44).—41. **And Jesus sat over against the treasury** ["And he sat down over against the treasury"].—In the Court of the Women there stood thirteen chests, of trumpet shape, to receive the gifts of the people toward the temple. Jesus was a "close and keen observer of all that went on" (Mark 11: 11), and sat down on purpose to behold **how the people** ["multitude"] **cast money into the treasury.** **Many that were rich cast in much.**—Among the rich givers might be some of the praying scribes who had imposed on widows by their show of piety, suggesting reflections on where wealthy givers get the money they bestow for pious purposes. That is not a matter of indifference to the kingdom of God, whatever it may be to the beneficiaries" (Bruce).

42. **And there came a certain** [omit "certain"] **poor widow**—here a word implying deep poverty, almost equal to "a beggar." **And she threw** ["cast"] **in two mites**—the smallest Jewish coin, worth each one-fifth of a cent. Surely she might have kept one of them. **Farthing.**—Mark gives the value of the sum in Roman money.

43. **And he called unto him his disciples, and saith** ["said"] **unto them**—calling their attention to the gift. **Verily I say unto you, That** [omit "That"] **this poor widow hath cast more in** ["in more"] **than all they.**—Not that their gifts were not worthy, but that hers was especially precious. "More in God's reckoning; more in proportion to her means; more in relation to her own stewardship." **Which have cast.**—"That are casting."

44. **For all they did cast in of their abundance** ["for they all did cast in of their superfluity"]—that is, of the "overflow" (literally) above their needs. **But she of her want**—"of her deficiency." Though needy, she yet gave. **All that she had**—all that she possessed until she could earn more.

Nails for the Teacher's Hammer

1. *Neither of the commandments which Jesus called greatest belongs in the Ten Commandments.* The first is from Deut. 6: 4, 5, and the second from Lev. 19: 18. It is a notable illustration of moral insight that out of all of the commandments in the Old Testament He selected these two and placed them in the order in which He did. It shows that He understood the difference between a principle and a precept. It was

that moral discernment which impressed the scribe who asked the question. He saw that Jesus had put His finger on the generic principles of all religion and all morality.

2. *Love includes all the requirements of the Ten Commandments.* If God is loved with all the heart, that will carry everything else with it. Idolatry will go, for there would be no disposition to put another before Him or to worship any other. If God is loved, His name will not be taken in vain, and the Sabbath, His day, will be kept holy. And so also with regard to those of the commandments which relate to duties to our fellow-men. Murder, theft, false witnessing, adultery, covetousness, are excluded by, because inconsistent with, love. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13: 10).

3. *God asks for the heart because the heart controls everything else.* The heart is the central citadel, the possession of which gives complete sovereignty over the whole life. It was Napoleon's policy in war to break his enemy's centre. That done, the victory was secured. So God summons the heart to surrender. That accomplished, all the outposts surrender with it. While the heart is not yielded to God, everything else is of little value. The heart is the source of the sentiments and passions which issue in actions. It is the fountain from which the stream of life—pure or impure—flows. "Out of the abundance of the heart the mouth speaketh" (Luke 6: 45).

4. *Absence of love for God makes all forms of worship offensive in His sight.* There has always been a tendency to substitute ceremonial forms for love. And it has often happened that ceremonialism has increased as love has died out. That was the case with the ancient Jews, and Christ declared it was true of the rulers of the people in His time (Matt. 15: 7-9). And that was always abominable in God's sight. Such worship is offensive to God because it is false. The forms of worship are meant to be expressions of sentiments which have their roots in love. If love is lacking, then the forms are empty and hypocritical. It is so in human relations. If some one makes ostentatious profession of love for us, but in reality has no love, the pretensions are offensive.

5. *Love is the only principle for the regulation of our relations with our fellow men.* All the wrong and strife and crime of the world are due to the absence of love. The employer who loves his employee will not oppress him, and the employee who loves his employer will not do him any injustice or harm. And Christ's "golden rule" is the best exposition of this commandment that we shall love our neighbors as ourselves. We are to do unto them as we would have them do unto us. Doing is the measure of our love. We wish and do good for ourselves; we must wish and do good for others with equal earnestness and warmth.

6. *Love for man is included in genuine love for God.* God identifies Himself with our neighbor, so that what we do to the neighbor is done to God. Anything inconsistent with love in our conduct toward our neighbor is inconsistent with love for God. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

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New York Excursion, October 11

Thursday, October 11, is the date of the celebrated \$5.00 Autumnal Excursion over the Boston & Albany R. R., from Boston through the Berkshire Hills, stop-over night in Albany, the Hudson River Steamers, the Fall River Line, arriving Boston Sunday morning. Stop-over in New York to October 23, for \$2.00 extra. Send for descriptive leaflet.

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OUR BOOK TABLE

The Philosophy of Christian Experience. By Henry W. Clark. F. H. Revell Co.: New York. Price, \$1.25, net.

A high appreciation of this book by Dr. Marcus Dods in the *British Weekly* is inserted as a preface, and its praise, for the most part, appears to us justified. The book, while by no means discussing all the questions that arise in Christian experience, while indeed ignoring many of the deepest of them and leaving much to be desired as a philosophical treatise, is one of unusual merit, and cannot be read without profit. It has nine chapters. Those on "The Fatherhood of God," on "Faith," and on "The Passion for God," strike us as the strongest, although the author writes well on "Conversion," "Repentance," and "Christian Self-Culture." He regards faith as the surrender of the whole nature to Christ — "the actual passing of our nature into the nature of Christ Himself," a "surrender which is the outcome of a direct and firm resolution, the expression of the soul's steadfast and immovable will," "the permanent and abiding condition of the soul's life." He says: "No essential distinction between conversion and sanctification can be maintained; in other words, the progress of spiritual experience is simply the confirming of the first close personal relation with the life in Christ." "Faith is not only the initial moving power, but the continuously operative, sustaining power, of the true life in the soul." "Identification of the believer with Him who is believed in, in brief, the very essence of faith. When Christ is so entirely one with us that we have lost our being in His, then alone has faith done its perfect work." The passion for God, the author holds, will alone guide the soul to the goal of the highest experience, and will be awakened only by much meditation, "lost art in the modern world." God can best show Himself to men only in such a quietude of mind and heart as is very rarely obtained; we shut Him out from our hearts, do not permit Him to reveal Himself or awaken within us the warmth of love. The Fatherhood of God, he says, rightly understood and experienced, is that which secures the conversion of man. The Fatherhood means, in Christ's conception of it, that God is prepared at every moment to be the inspiration and the source of the life which moves and throbs in the spirit of man. He wants to be our Father in the same manner as He was the Father of the perfect Son. He can only do this, of course, as we permit Him and receive Him. His love is preliminary to His Fatherhood — an active effort to unite with Himself the object on which His love is set. His enmity is nothing but His arrested love. His love passes into Fatherhood or into judgment, according as man adopts or refuses the solicitations it ceaselessly advances.

The Culture of the Soul among Western Nations. By P. Ramanathan, Solicitor-General for Ceylon. G. P. Putnam's Sons: New York. Price, \$1.

This learned and spiritual-minded Hindu from Colombo, who has acquired command of very elegant English, has been for some time in this country giving addresses before the Monsalvat School for the Comparative Study of Religion, and in other places, and many, it is said, have received from him "new light, new hope, and new inspiration, which they believe will ever continue to illumine and cheer their pathway through life." They "heard from his lips priceless jewels of wisdom," and wished them preserved between covers. Hence this book. We have searched its pages for the "priceless jewels," but without avail. We have not found them: His spirit is admirable, his words regarding Christ are unexceptionable, and his endeavors to affiliate the best truths of Christianity with the best teachings of the Hindu devotees

may be applauded. But we have not discovered anything especially helpful or novel in his expositions of "The Law and the Prophets," "The Psalmists," "The Doctrines of Jesus." These are three of the lectures. Others are on "Scripture Interpretation," "Oral Traditions," and "Faith or Love of God." He insists that the true meaning of the Greek word *pistis*, which we always render faith, is love of God, and should be so translated. But this, and some others of his proposed emendations, we cannot regard as having any sufficient basis. He holds to the Roman Catholic view of the paramount importance of the oral, unwritten tradition. He says: "As the unwritten traditional interpretation of the words of Jesus have been lost to the nations of the West, the only way of restoring the 'Spirit,' or the true meaning of the words of the Bible, is to secure their interpretation by 'able ministers' from the East who are now living, and on whom the effulgence of his grace has been shed." In other words, Mr. Ramanathan, and some other Hindus like him, can tell us more of the mind of Jesus than the holiest and ablest Christian scholars. He will not be successful in persuading America of this, but it is very like a Hindu to cherish such a belief and to set himself up on this pinnacle of superiority.

The Balance of Power. A Novel. By Arthur Goodrich. The Outing Publishing Co.: New York. Price, \$1.50.

Mr. Goodrich is not exactly a new aspirant for the public ear, since he has already done some very good work in the magazines, but this is his first novel, and as such his friends will read it with special attention, for not every one who writes a first-class magazine article can achieve success in extended fiction, evolving a presentable plot and creating genuine characters that walk and talk like living human beings. But it seems to us that this young man has done it. His book is decidedly entertaining and distinctly worth while. To say that there are some crudenesses about it, some places where the action is forced and hurried, some slight defects of expression (such as "Rev. Brice"), is only to say that the next book will probably be better than this, and nothing but practice can make perfect. Both the hero and the heroine are admirably drawn, and some of the minor characters interest one greatly. It is a Connecticut story, located in some one of its many mill towns, and introducing politics and business as well as love. As the author is a recent graduate of Wesleyan University, where he took high rank as a scholar, we are doubtless somewhat prepossessed in his favor, and we certainly wish him the very best development in a career which has begun so promisingly.

A Primer of Health: Practical Hygiene for Primary and Lower Grammar Grades. By Charles H. Stowell, M. D. Price, 30 cents.

A Healthy Body: Physiology and Hygiene for Intermediate Grammar Grades. By Charles H. Stowell, M. D. Price, 45 cents.

The Essentials of Health: Anatomy, Physiology and Hygiene for Higher Grades. By Charles H. Stowell, M. D. Price, 70 cents.

Silver, Burdett & Co.: New York.

To teach the child the beauty and delicacy of his physical mechanism, to make him feel a proper appreciation of the care with which it should be treated, to show him the close relations existing between mind and body, and the influence of one over the other, and to interest him in making his every-day life conform to the laws which insure to him a healthy and active body as a vehicle for a healthy and active mind — this is the author's purpose in this eminently practical and helpful health series. The volumes make no claim to originality of investigation in anatomy and physiology, the simple facts of which have long been known; but the last few years have seen great advance along the line of practical hygiene, and more and more

attention is constantly being paid to putting into practice the common-sense principles of rational, healthful living. And first and foremost these text-books are practical. Hygiene and physiology are presented, not as an abstract science — a mere branch of school study — something to be learned on general principles, and having no particular application to everyday life — but in all their bearings on the child's daily living. Their teachings cover his work hours and his playtime, his sleeping and his eating, showing him what foods are most wholesome, what clothing most suitable, the necessity of cleanliness and pure air, the benefit of proper exercise, the value of right living, and the danger of bad habits — knowledge that no school-child is too young to begin to acquire, and that no older student can afford to do without.

The series has been most carefully graded, each book having its presentation of scientific fact adapted to the comprehension of the particular classes for which it is intended.

The Rainy Day Railroad War. A. S. Barnes & Co.: New York. Price, \$1.25.

A rollicking good story that all boys, and a good many others, will thoroughly enjoy, as might be inferred from its publication in the columns of the *Youth's Companion*. The moral principles inculcated are of a high grade. The queer title is drawn from the agreement, made when the charter of the little railway through the woods in northern Maine was obtained, that it should not be run when the country was so dry as to endanger the safety of the forests from sparks. It is a stirring narrative of pluck, perseverance, and self-restraint, together with forgiveness of injuries and the ultimate triumph of right.

The Crystal Sceptre. By Philip Verrill Mighels. Harper & Brothers: New York. Price, \$1.25.

There is a flavor of "Robinson Crusoe" about Mr. Mighels' new story for boys. The hero, while on a balloon trip, meets with an accident and is left on an unknown island. The story tells of the strange race of creatures that people the island, and the clever expedients the lad has to resort to before he succeeds in returning to civilization. The king of these "Missing Links," as they are to be deemed, half man and half gorilla, has "a remarkable club, made of a great chunk of rock crystal, secured at the end by polished bone, large and straight." This formidable weapon, gleaming with sharp points and able to smash in the skull of the largest animal, gives name to the book. It is full of novelty, battles, treacheries, discoveries, surprises, suspenses, adventures and hair-breadth escapes.

Magazines

— In the September *Bookman* the editor, Prof. H. T. Peck, makes amends for having overlooked the centennial of N. P. Willis' birth last January, by giving an excellent sketch of his career and his contemporaries. Mary E. Wilkins is also sketched at much length by Mary Moss. In "Chronicle and Comment" are given some interesting figures as to the sums that used to be paid British authors by American publishers in the way of literary conscience money, there being no international copyright law. The payments were, on the whole, very generous, running as high as \$8,500 to George Eliot for "Daniel Deronda," and \$7,500 to Charles Dickens for "Great Expectations." (Dodd, Mead & Co.: New York.)

— The September number of the *Critic* is the final one. It is to be merged in a new issue of *Putnam's*, to begin in October. Great preparations are being made by the publishers to furnish something that will command an unequivocal success from the start. Miss Gilder's "Lounge" will be continued in the new magazine. In

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the part she furnishes the *Critic* this month, she hopes that some one will found a society for the suppression of Anthony Comstock. Considering all that he has done for the destruction of obscene and indecent literature at imminent peril and large expense, it seems rather strange that a lady should denounce him as "doing much more harm than good" simply because he is perhaps a trifle extreme on the subject of the nude in art. (*Critic Company*: New York.)

—The *Garden Magazine* for September marks the opening of the fall season by some timely articles on "Bulbs and Roots for Planting Now," "Piazza Conservatories," "How to Keep Cut Flowers," "Canning and Cooking Tomatoes," etc. (*Doubleday, Page & Co.*: New York.)

—The *Voice of the Negro* pays attention, in its September number, to some lies told about it in connection with a recent change of publishers. It claims to be in a flourishing financial condition, with 15,000 subscribers and a prospect of 5,000 more within a year. We are very glad to hear it. Its editorials this month glorify "Old John Brown" as the one who "gave slavery its death-wound," and declare the National Negro Business League to be the best hold for Afro-Americans at present. It cries: "Negroes, to work, economize, invest, save your money! What we have lost in politics, like the Jews, let us gain in wealth." (*Voice of the Negro*: Atlanta, Ga.)

—*St. Nicholas* keeps steadily on its way, catering wisely to the needs of the young folks. Some of the special articles in the September number are: "Children and their Pets in the San Francisco Fire," "A Locomotive in the School-room," and "Geographical Bottles." (*Century Company*: New York.)

—The *Missionary Review of the World* informs its readers this month mainly on Japan, Korea, and China. The managing editor, D. L. Pierson, writes on "Egypt;" Geo. C. Doolittle on "The Druzes of Mt. Lebanon;" and Robert E. Speer on "Inadequacy of the Non-Christian Religions." (*Funk & Wagnalls Co.*: New York.)

—The September number of *Donahoe's* opens with an extended description by Rev. J. P. Conry, of the Propaganda University at Rome, which he calls, with some propriety, "the most universal spot on earth." Other illustrated articles are: "A Day by the Lakes of Killarney," "Dramatic Stars of Tomorrow," and "The Legend of Ballyvourney." (*Donahoe's Magazine* Co.: Boston.)

—The September *World Today* gives portraits of Jenkin Lloyd Jones, Robert Curtis Ogden, Elmer Ellsworth Brown, Eben M. Byers, and H. Chandler Egan, whom it calls the "Men of the Month." "The Forests of the Philippines," "Denver, a Typical American City," and "The Regeneration of Minneapolis," are the three main articles. (*World Today Company*: Chicago.)

—The September *Homiletic Review* emphasizes on its cover (a new procedure) the following features: "Peace by Arbitration," Bryan; "Psychological Predestination," Dr. Starbuck; "Matthew Arnold, Defender of the Faith," Rev. David Baines-Griffiths; "Religious Conditions in Russia," Rev. William Durban; "Personality in Religious Teaching," Professor Coe; "Faith and Character," Principal Robert A. Falconer; "Religion and Life," Prof. B. P. Bowne (miscalled Brown). In the editorial comment a strong protest is made against Mr. Corey's continuance at the head of the U. S. Steel Corporation, after showing himself bankrupt in virtue, decency, and self-respect toward wife and child. The great triumph of prohibition in Kansas is fittingly emphasized. (*Funk & Wagnalls Company*: New York.)

—In the *Atlantic Monthly* for September a number of articles will attract attention: Mr. J. T. Lincoln, a prominent Fall River mill-owner, gives the manufacturer's point of view of the labor question; Prof. J. H. Gardiner, of Harvard, writes enthusiastically on "The Power of Bible Poetry," very racy and refreshing are "The Confessions of an Obscure Teacher;" and, best of all, a splendid defence of "The Missionary Enterprise in China," by Mr. Chester Holcombe, a diplomat of over thirty years' experience. He shows up in their true colors the absurd charges against missionaries made so commonly by ignorant journalists and evil-minded merchants or travelers. He affirms, with fullness of knowledge, that the Chinese themselves, including the officials, favor the missionaries because of the most beneficent work which, it is well understood, they are doing; that the missionary agency is unequalled by any other for the development of our commerce with that vast population; that "the manufacturing and commercial interests of the United States could well afford to bear the entire cost of all American missionary effort in China for the sake of the large increase in trade which results from such effort." (*Houghton, Mifflin & Co.*: Boston.)

Minister's Reply

Quite a time ago a statement appeared in the papers regarding a minister's experience in rebuilding his lost health by correcting his diet and without drugs.

The original statement is here reprinted, followed by some extracts from a letter he wrote to another minister who made direct inquiry of him:

(Original Statement)

FOLLOWING SCRIPTURE

He Proved the Good Thing, and Holds Fast To It

A young preacher found the change from life on the home farm to the city and college very trying, especially the transition from the wholesome country food to the boarding-house fare. How he solved the food question is interesting.

"I soon came to face a serious problem," he says. "I began to decline in health, grew thin in flesh, and weak in body and mind. The doctor diagnosed my trouble as 'indigestion,' but was unable to give me relief. I tried patent medicines with the same result. I was weak and growing weaker, and had no capacity for study. For four years I fought a hard battle — fought it poorly, because of my physical and mental condition.

"A Postum Cereal calendar fell into my hands. I hung it over my study table. It bore the inscription, 'Brains Repaired,' across the face. I used to lean back and gaze at it when weary with study, till at last it occurred to me that my brains needed repairing. Why not try Grape-Nuts food and see what it would do for me? I acted on the thought, beginning a few months ago.

"Gradually I found that it was making me stronger and better. Then I decided that as Grape-Nuts was helping me I would stop coffee and take on Postum. This I did, and the two are simply working wonders! And while the improvement has been only gradual, it is permanent. I do not gain a little for a few days and then lapse back — I keep what I gain.

"From the use of the two, Grape-Nuts and Postum Coffee, I have acquired a quickened vitality, capacity for harder work, clearer and more energetic mentality, and can study better. My flesh has become firm and healthy, and today I weigh more than for years before. I am a new man. As pastor of the Christian Church I preach Christ from the pulpit, and in my pastoral work, as a man among men, I also preach Grape-Nuts and Postum. I have 'proved them to be good, and am holding fast to them.'" Name given by Postum Co., Battle Creek, Mich.

A 10-days' trial is easy.

"Box 244, Metropole, Ill., Apr. 19, '06.

"Rev. —

"Dear Sir and Brother:

"Your letter at hand and contents noted. Yes, a minister's life is very busy, but his duty is to 'do good' and no man in real need should be considered by him as a stranger. Therefore I take pleasure in writing you the facts as I know them, in hopes they may be suggestive and place you in a better position to understand my troubles and the blessing derived from

Grape-Nuts and Postum, for I honestly believe these were the 'black-winged ravens' that brought, or induced the return of the natural activities of the body, which condition we call 'health.'

"Until I was 25 years of age I could and did eat anything I wanted at any time, day or night. I entered the 'College of the Bible' at Lexington, Ky., and after three months took the measles, which settled in my stomach, and in a short time was compelled to give up my work. I re-entered college the next September, but bad stomach and hard study kept me torn up. I fought along for over a year taking pepsin, and several other preparations, besides medicine from the doctors. I was a sufferer, did poor work and did it at all times in the face of the aggravated condition of my stomach which made me so very nervous. I starved myself, eating very little but soup and even this was painful to me.

"One day a calendar came to my study which was placed over my table, and it bore a peculiar message — 'Brains Repaired.' Mine were gone and my nerves gone. I doubted whether they could be properly restored. At last my wife urged me, or rather sent and purchased two packages under protest (if I remember well). I began eating. I had been drinking coffee but had given that up and was taking water. As coffee was injuring my wife's health, I proposed she try Postum, which she did to her relief and my surprise. I soon began taking Postum also. I had been eating Grape-Nuts and drinking Postum but a few days until I was feeling better. Even then I did not think of giving Grape-Nuts the credit. I kept eating and still grew stronger in mind, nervous condition improved. I was taking no medicine, working harder, with much more ease and comfort, from the growing sensation in my stomach. Before, I got hungry but dared not eat, now I did not get hungry as before. I finished that year's work (9 months) and came out in far better condition than I began. September came again, it found me in my place for my fourth and last year. I had missed two-thirds of my first year by measles, now if I finished I must do the fourth year's work and two-thirds of the first. I had discovered my weapons the year before. They were Grape-Nuts and Postum. That year's work was the most satisfactory to me, also to my professors, as same told me.

"I did not take Grape-Nuts as a medicine but a natural food. I still keep it up. My wife and two little school girls find in it a nourishing morsel which guards against fatigue. It is our meat.

"I have tried many of the breakfast foods on the market now, as a change, but invariably I flee to Grape-Nuts and Postum as the Old Reliabilities.

"I am glad you wrote, and will be pleased to answer any question which I have not made perfectly clear. My praise of Grape-Nuts and Postum is given not in the interest of the Company, but simply my honest conviction of what they have done for me and can do for others. Hoping for your speedy recovery, I am,

"Your Bro.,"

Pastor Christian Church.

Ministers owe to themselves and to their noble cause that they keep "the machine" (the body, which they use to carry out their work) in fine working order, and naturally they feel a certain solicitude for the physical welfare of their people, for the man or woman who is consciously or unconsciously crippling the "beautiful human temple," by the use of harmful food, drink, or drug habits cannot express the intent of the Creator, until those habits are eliminated and the body again assumes its proper condition; the reward comes when a clean soul dwells in a well ordered house. A minister can consistently guide for physical well-being while seeking to influence towards the higher life.

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The book shows that the heart of the author is in his work and that he has studied the country with the interest of a man who loves the land and the people he serves.—*Christian Advocate* (Nashville).

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin

PRACTICE the presence of God." "Think on these things." If there is any lack of devoutness on the part of the present younger generation of Christians, it arises from the busy-ness of life that gives little time for thinking of God, of Christ, of Christian relations and values. We are in need of a little practice of the Divine Presence. One who has recently entered by faith into the consciousness of God's real love and presence says: "I do not arise any morning from my bed until I have first brought the fullness of my Saviour into my heart. I lie there and think and worship until I am sure of His presence, before I get up."

The Epworth League has sustained a great loss in the death of Mrs. Marion J. Glover, of Roslindale, and Bethany Church young people (and older people also) have been bereaved in a measure that will be increasingly felt for a long time. The loss of her presence, her expressions of affectionate interest in all the people, and her active service in every department, cannot be made good very soon. As an Epworth League president she was an ideal, modest and unassuming, but always efficient, always asking advice of her pastor, but ever wise in her own plans and purposes, never failing to meet the requirements of an occasion, and never failing to have the work done, properly and on time, that had been planned. The young people of her church gladly followed her leadership, almost without her realizing that she was the leader. She had several times been offered place in the larger League organizations, but steadily declined, keeping all her strength for the home service, and allowing others to have the more public League honors. It is personality like hers, and service such as she did, that makes the League succeed, more than all conventions, public occasions and honors.

Miss Gertrude A. Fuller, 4 Mt. Vernon St., Salem, a member of Wesley Church, has been elected by the First General District Cabinet to the superintendency of the Junior Leagues. Miss Fuller has for several years had charge of the Juniors in her home church, and has had a peculiarly successful series of Junior classes pass under her teaching. The district is fortunate that she accepts the position. Miss Fuller will be glad to have Junior superintendents write her at any time concerning the work of this department. She has been especially effective with plans of work of her own, and will be glad to pass these on to those who care for them.

Report the member who is moving from your League. Many members are lost because they are not reported to the church or League into whose vicinity they move. Every time one of your young people goes to another community, have your secretary write to the secretary, or to the pastor, giving the full name and address, and telling some of the good things about the person thus reported. If at any time you cannot find out to whom you should

send such information, write a letter of inquiry to your general secretary (19 Cottage St., Cambridge), or send the information to him, and he will see that it reaches the proper person. The Epworth League may restore the connectional spirit — at least, we may save some.

The pastor at Allston, Rev. J. Frank Chase, says: "The Epworth League is no problem here. This summer it has been of great assistance to the out-door Gospel meetings. The League will be responsible for the already planned 'Reception of Other Nations' socials, when foreigners of several nationalities will be entertained."

Each of the cabinet officers will occasionally appear in this column in letters of suggestion and advice. This week the first vice-president has some wise counsels for the officers of his department:

First Vice-Presidents, Greetings!

To all first vice-presidents throughout the First General Conference District:

Your work in the League is of prime importance, and I write these few words to you to "stir up your pure minds by way of remembrance." The tone of the League will depend greatly upon your personality and your efforts. The constant chief aim of your department should be the development of Christian character. The Master cannot make you a leader to this end unless you first take good care of your own spiritual experience. The prophet Ezekiel was commanded to "Eat the roll" which he saw in his vision before he was fit to "Speak unto the house of Israel." But I take it for granted that you have a rich experience of God, or you would not have been elected to your present position.

You are not only to be all you can that is Christlike, but you are also to do much for Him and His. The spiritual life of the League is largely in your hands. Therefore let me urge you to pray, plan and work much for the devotional meeting of your chapter. Do not lay the burden wholly on the shoulders of the selected leader, but share it with him, and do all you can to make the meeting alive, earnest, and intensely spiritual.

And while you emphasize the League meeting, do not forget that you and your spiritual followers are part of a greater company, the church of the living God. You may cheer the pastor and add greatly to the effectiveness of the church by bringing the young life about you into all the church services. Perhaps some of you have never thought of yourselves as sub-pastors, but you are. You are intrusted with the spiritual welfare of all the members of your chapter. No small responsibility is this!

Then it will be your care to guard the spiritual life of each member outside of the church as well as in. What we need today is soul-growth among our members — a deeper knowledge of God's truth, a wider sympathy with all that pertains to the advancement of Christ's kingdom, a steadiness and firmness of character amid the cheap and glittering attractions of our present-day life, and a joyous self-denial in the service of others. These elements cannot be secured without properly-directed soul-effort.

As first vice-president you have in your hands two factors that will help greatly to such Christian attainment — Bible Study and the Morning Watch. With such an end in view, these means will never be out of date. Perhaps you have already made good use of these methods of spirit-

ual growth. But a new emphasis upon these themes, as our fall work opens, may be productive of much greater good.

But what of the hosts of young people that are outside of the League fold? Have we no responsibility for them? The Good Shepherd is willing to go out into the desert in search of the one lost sheep. The Son of Man "came to seek and to save that which is lost." We need "the mind of the Master" on this subject.

If you should gather about you a few earnest, consecrated Leaguers, each of whom would make a pledge to work faithfully to lead some young friend to Christ, who can estimate what gracious results would come to your League and church? And we want to make these outsiders more than simply League members. We should aim to make them "members of Christ," genuine disciples of the great Teacher. This is a great work, and none of us are "sufficient for these things," but Christ can take our few talents and multiply their influence amazingly. If the undersigned can be even a little help to you in this work, it will be a delight to him.

Yours for service,

EDWIN S. TASKER.

PRAYER-MEETING TOPIC

The Grace of Giving

Sunday, October 7

(Christian Stewardship Day)

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- October 1. Benevolence one of the tests of the judgment. Matt. 25:35-40.
- October 2. Beneficence must not be confined to our friends. Prov. 25:21, 22.
- October 3. The grace that needs developing to abundance. 2 Cor. 8:6-9.
- October 4. Prudence in administering. 2 Cor. 8:18-21.
- October 5. A liberal spirit. 2 Cor. 9:6-8.
- October 6. A system of giving. 1 Cor. 16:2.
- October 7. Topic — The Grace of Giving. 2 Cor. 8:1-5.

"The sun gives, ever, to the earth;
What it can give, so much 'tis worth."

The Law

One day Orlin was reading in the Old Testament of how God expected the Jews to practice giving a tithe. Thereupon he soliloquized: "Well, I am sure that I as a Christian have three times as many blessings as these old Jews. If it were right for the Jews to give one-tenth to God, I ought to give at least three times as much as that." To this plan he adjusted his finances ever afterward, giving three dollars out of every ten that came into his possession. Although not rich in this world's goods at the start, and living to a good old age, he always had as much money as he needed. No man is required to bind himself merely to one-tenth. Each

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must decide for himself, before God, what proportion of his income shall be devoted to religious and benevolent purposes. The Jewish law was never less than a tithe. The Christian law as stated by Christ is: "Except a man give all that he hath, he cannot be My disciple." Not only our money, but our lives and all that we hold most dear, must be placed at His disposal.

A Parable

In an old monastery of Austria there lived two brothers — Date (meaning, "give") and Dabatur ("it shall be given you"). While they were allowed full control, the monastery flourished abundantly; but gradually these two brothers were made to feel unwelcome, and they took their leave. Very soon it began to fall into decay, and the squeaky voice of the porter at the door, "We are become poor," was but the echo of divine judgment.

Distrust

A failure to meet God's requirements in this matter of giving must be ascribed to lack of faith in Him. We borrow trouble from the future, and find it so difficult to avoid disobeying Christ when He says: "Take no unduly anxious thought for the morrow." Fearing lest we may come to want in spite of God's reiterated promises of ample supply, we so easily close our fingers over the whole dollar or nearly all of it, as we calculate in self-defence. What folly! If a fair and even generous portion of the dollar be given to Him, cannot He make what is left go farther than we could make it all go? By averting expensive illness or accident, by opening, providentially, new ways of increasing income, in various ways God does help those who trust Him and honor Him with such giving as He has a right to expect from His children.

Clinks

1. How joyous the collection music when members give according as God hath prospered them!
2. How it energizes our lives to give cheerfully, freely, gratefully, of our earthly substance!
3. What self-respect is encouraged by systematic, whole-souled giving!
4. How life is enlarged thereby and fellowship with God and man is intensified!
5. Thereby like the sun we prove how much we are worth, by what we give.

Heavenly Book-keeping

By mistake an old Scotchman dropped a crown into the collection basket instead of a penny. Discovering the mishap, he demanded its return. The collector replied: "Never! Once in, in forever." "Aweel, aweel," grunted the unwilling giver, "I'll get credit for it in heaven." "Na, na," answered Jeems, "ye'll get credit only for the penny."

"The more thou spendest
From thy little store,
With a double bounty
God will give thee more."

Norwich, Conn.

Week-End Excursions to Berkshires

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Italy's 20th of September

The Italians celebrated, at Morgan Memorial, the glorious 20th of September. A large company attended the mass meeting, every feature of which was successful. Rev. J. H. Mansfield, D. D., presided, and eloquently spoke of the great events which brought about the unification of Italy. Rev. Vincenzo Castellucci was the orator of the evening. He traced historically the great idea of liberty and Italian independence through the centuries, as found in the writings of Dante, Petrarca, and many other literary men who advocated the freedom of the state from church slavery, and portrayed the characters of Girolamo Savonarola, Martin Luther, John Wesley, and all those noble souls, like Mazzini and Garibaldi, who were heroes and martyrs for the freedom of conscience and religious activity. Signor Castellucci was master of the important subject, his diction was pure and highly idiomatic, and he said in conclusion that the only way to keep up and live according to the standard of the 20th of September is to follow the sublime teachings of our Master, Jesus Christ. All present congratulated the orator. Mrs. Priorelli played the piano with her well-known musical ability and accompanied Mr. Sbraccia, an accomplished baritone singer. Mr. E. Mascellaro recited a poem. Messrs. Anzelmo and Vella, members of the Italian Methodist Episcopal Church, played appropriate selections, and the melody of Garibaldi's hymn was adapted to that of "My country, 'tis of thee." Rev. E. J. Helms, the pastor, offered prayer.

The Deaconess Hospital

There is not a Methodist in New England but confesses to some sort of interest in the progress that is being made in the work at the new Deaconess Hospital here in Boston, at Longwood. The building is no longer a mere theory, a plan, or a series of specifications. It has already reared itself over the roofs of the adjoining buildings, and every day sees something done toward its completion. It will inspire any Methodist who is rejoicing in the enlargement of the church's boundaries, to see this noble institution taking shape so rapidly yet so substantially, and about to make a place for itself among America's best hospitals.

Some pleasant day this fall, an outing that is sure to prove both delightful and instructive, would be to take a car to Longwood from the Park Street subway, and, getting off at Longwood Park, stroll up past the new Training School to the Hospital. The splendid location of the building, and its nearness to the parks and the street-car lines, could hardly be bettered. The frontage of the hospital is such that every room has plenty of light and sunshine.

The surgical or right wing of the Hospital will be found to be nearly completed. The outlook from the front steps through the elm trees in the Park is a most attractive one. As the visitor enters on the main floor, he is at once struck with the substantialness and convenience of the structure, which is thoroughly fireproof, wire, cement and steel sharing in its entire composition. There are no radiators or steam pipes anywhere, the hot air being forced up through ingeniously constructed in-take passages. On the first floor the various rooms are taking shape, such as three private suites of two rooms and bath each, two and three bed wards, sun parlor and single rooms, as well as visitors' reception rooms and office. Sun parlors are to be found on every floor for convalescing patients; and a series of single rooms also runs up through the building.

On this first floor, also, one can obtain an excellent idea of the elevator shaft, which goes clear to the roof, and is large enough to contain a stretcher, besides several attendants. Its running will be automatic, so much so that a child may be able to manage it with perfect safety. The ambulance entrance is in the basement, and communicates with the elevator. On

this floor is seen how complete are the sanitary arrangements; in every room and closet are ventilating shafts. The men's ward, to contain eight beds, fireplaces, etc., is on this first floor.

The Deaconess Aid Society's ward — the women's ward — is on the second floor. Here there will be room for seven beds, a fireplace, etc. The Aid Society is to be congratulated upon having this most convenient and attractive ward named in their honor. The floors and walls are dust and sound proof, and the septic conditions are well looked out for. Other rooms in process of formation on this floor may be used separately or as suites.

The third floor has the double operating rooms, "as light as all out-doors." Between the two is a sterilizing room. On the same floor are surgeons', nurses' and other rooms, separated by a corridor. This is all called the "operating suite."

Then over all is the roof, which is to be tiled, as a room for convalescents and for fresh-air treatment.

Down in the basement are nurses' and domestics' dining-rooms, cold storage rooms, kitchen, pantry, drug-room, laboratories, diet kitchens, toilet, etc. In the big sub-basement is the great furnace with its boiler, all separated from the main buildings, ready to heat the Hospital.

F. W. H.

Portuguese "Congress"

For several years Protestant Portuguese of eastern and southeastern Massachusetts have held a series of evangelistic meetings on Labor Day and the preceding Sunday and Saturday evenings. Portuguese of East Cambridge and New Bedford have alternated in entertaining the "Congress." This year, perhaps some 125 or more, adults and children, met in Trinity Church, East Cambridge, where all-day meetings were held Sunday and Monday, excepting that an open-air service of song, prayer, testimony, etc., was held Sunday afternoon, where men, women and children assembled and were afforded an opportunity to hear the Gospel in their own tongues. Free dinners and suppers for the congregations were provided at the church, and members of the East Cambridge Methodist Episcopal Mission entertained guests in their homes.

East Boston, South Boston, Randolph, Brockton, Dighton, Somerset, Taunton, New Bedford and other places were represented at this convention. Rev. Mr. Almeida of California and the first missionary of the Portuguese Methodist Episcopal Mission in New Bedford, was one of the speakers. Some of the others were: Rev. F. C. B. Silva, pastor of the Portuguese Baptist Church, New Bedford; Rev. Edward J. Sampson, pastor of the Portuguese Methodist Episcopal Church, New Bedford, and of the same church Rev. M. C. Benevides, ex-priest of the Roman Catholic Church; Rev. José F. Belleza, local preacher of our East Cambridge Mission; and Rev. Joseph H. Mansfield, D. D., of the Boston Missionary and Church Extension Society, who spoke words of appreciation and encouragement.

Monday afternoon, Rachel, infant daughter of Mr. and Mrs. M. M. Travassos, of Middleboro (both members of our East Cambridge Church), was consecrated to the Lord in a service directed by Rev. F. C. B. Silva.

Mr. José Tello rendered valuable service in directing the program for the various sessions.

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N. E. SOUTHERN CONFERENCE

Norwich District

Putnam.—A unique and interesting social gathering was held in the Methodist Episcopal Church of Putnam, Conn., Wednesday evening, Aug. 29, when some seventy or more of the members of the church and congregation met in the parlors of the church, which were tastefully decorated for the occasion with ferns and flowers. Some months ago a committee was appointed by the Epworth League, called the "decorating committee," through whose efforts the walls of the church parlors have been beautifully frescoed, and they have also had the pictures of Rev. and Mrs. Jacob Betts, Rev. and Mrs. Elijah F. Smith, and Mr. Wm. B. Stone, a former class-leader and prominent member of the church, enlarged. During a very pleasing and well-rendered literary and musical program these five pictures were unveiled, and the evening was made especially enjoyable by the presence of Rev. and Mrs. Betts and Rev. E. F. Smith. At the close of the program an informal reception was held, making the occasion one long to be remembered by those who had the good fortune to be present. Rev. F. W. Gray, the pastor, the second vice-president of Norwich District Epworth League, was sent as a delegate to the Young People's Missionary Movement Convention held at Silver Bay, Lake George, N. Y., during the month of July. The inspiration of this convention, represented as it was by 518 delegates coming from every quarter of the world, as well as by thirty denominations, was such as to fill Mr. Gray with a desire to make possible some aggressive work on Norwich District. A plan was devised whereby a normal class in mission study was organized at the Willimantic camp-meeting. The first day of the meeting there were fully fifty in attendance, thirty-one of this number registering, and the day following ten more added their names to the above number. The work in hand consisted of plans and methods for leaders, showing the qualifications for leaders, the methods for organizing mission study classes in local churches, and the conducting of mission study classes, as well as actual work in the text-book, the latter being made especially interesting by the use of charts and maps. To make a course covered in these five days the most effective, it would require a much longer time, but many gave expression to the feeling that they had received much good, and would, without doubt, organize mission study classes. The interest was sustained until the last, and Sunday evening Mr. Gray gave an inspiring address on the Young People's Missionary Movement, the rise of the movement, the conditions that exist in the world, great emphasis being given to India as a typical case, and the remedy whereby the 19,000,000 of young people in our Sunday-schools and young people's societies of our Protestant churches, are able, if informed and organized, to bring about "the evangelization of the world in this generation." The address concluded with an earnest appeal to the young people to catch the vision of the world's great needs, and, in so doing, act.

Warehouse Point.—The Ladies' Aid Society of this church is a decidedly vigorous institution, doing always good things to help on the work of the church. At the recent annual meeting of the society the report of the treasurer, Mrs. O. F. Cone, showed that they had succeeded in raising nearly \$300 during the past twelve months. The recording steward, Mr. O. S. Rockwell, has been greatly aided by the financial support of these elect women. Miss Georgianna D. Parker was re-elected president for the ensuing year. Many of the old friends of Mr. S. D. Rockwell will be glad to hear that he is rapidly recovering from the terrible effects of a runaway accident which came near costing him his life. He is able to walk about, and is constantly improving, both in mind and body. For many years he has been a very active and efficient supporter of the

church in all departments of its work. Mr. Henry M. Adams, the superintendent of the County Temporary Home for Dependent Children, which is located here, has resigned and retired from the field, after rendering excellent service for ten years. For several years the children of the Home have attended in a body the services of the Methodist church, accompanied by one of their teachers. Mr. Adams is an active Christian, and in many ways has been a great help to the church. His departure is greatly regretted by the entire community. He was a veteran of the Civil War, and was educated at Wesleyan Academy in Wilbraham and at Yale University. X. Y. Z.

New Bedford District

Fall River, Italian Mission.—The presiding elder was present on the first Sunday of the month. He baptized the infant daughter of the pastor, Rev. N. A. Sabbarese, and received 15 probationers into full membership; also one by certificate—a young woman recently from Italy, who will assist the pastor.

Birch Island.—Presiding Elder Ward has preached every Sunday this summer. He has had two weeks of needed and enjoyable rest in September at his Lake Winnepesaukee cottage.

Taunton, Central Church.—Rev. John D. Pickles, D. D., an old friend of Pastor Luce, preached in this church on the morning of Sept. 23, and in the evening addressed a union meeting in the interests of the Massachusetts Sunday-school Association, which he represents. The pastor's son, in business in Attleboro, has established his residence here.

East Bridgewater.—The District Ministerial Association is to be held in this church, Oct. 9. The revival meeting will be thoroughly studied.

Epworth League.—The annual district convention will be held at Central Church, Taunton, Oct. 10. Dr. Charles L. Leonard, president of the First General Conference District, will deliver the evening address. It is expected that many ministers will come to the meeting from the Ministerial Association at East Bridgewater the preceding day.

North Dighton.—The Clambake Society of this church has been having misfortune. Because of unfavorable weather the bakes of this season have not yielded the usual profit, and the other day the shed in which their tables were stored burned, causing a loss of \$150. All the money for paying off the church debt is raised, and a jubilee service will soon be held. H. S. Bridgford, son of the pastor, has accepted a responsible position with the Mt. Hope Finishing Co., and is moving here from Providence. Rev. John Oldham, of Fall River, exchanged pulpits with the pastor on the morning of the 16th inst.

Taunton, First.—More extensive improvements are being made than were at first contemplated. Repairs on roofs and about the building, costing about \$400, were first made, \$300 expended on the organ, and two new furnaces procured. Then electric lights, new audience-room doors, painting outside and inside, including the refinishing of all walls and ceilings, and new carpets, cushions and draperies. The audience-room

walls and carpets are green, the cushions, organ and wainscoting mahogany, the ceiling light cream color, making a plain, beautiful interior. This part of the work is to be completed this month. The auditorium was first used on the 23d inst., Presiding Elder Ward preaching in the evening. The reopening of the Sunday-school rooms will occur the Sunday following—Rally Sunday. The Taunton Methodist Social Union will be held in this church, Oct. 8. Funds being readily pledged to pay for this work, it was then decided, in order to provide good room for modernizing the building, to erect a one-story wing to the north side of the church, adding 7x9 feet to the kitchen and 14x21 feet to the class-room commonly used as a ladies' work-room. With the additional repairing of fences and walks, the total expense will exceed \$4,500. It will be November before all is done, and nearly all will be paid for this winter.

Vineyard Haven.—Our church unites with the Baptist Church in services, while the pastor, Rev. S. J. Rook, is on his September vacation. The Baptist pastor takes his vacation later, when his people will come to our services.

Fall River, Summerfield Church.—Rev. Rennetts C. Miller enters upon his duties, Oct. 1, as New England field secretary of the International Reform Bureau.

Our District Bereavement.—On the first day of September Mr. Isaiah Snow, of Truro, passed to the beyond. He had long been a devoted and faithful member of the church. For twenty years he was Sunday-school superintendent. He was a representative man in district interest, and had long been a most earnest worker in behalf of Yarmouth Camp-meeting.

Fall River, First.—Bishop Oldham arranged for a grand missionary rally at this church on the evening of the 26th inst., the address being delivered by Dr. Homer Stuntz, superintendent of our missions in the Philippines. People from neighboring towns were invited.

Westport Point.—During the summer this church has been favored with sermons by Drs. Charles Cuthbert Hall, J. Anundorf, M. S. Kaufman, and John Knox Allen. The annual sale of the Ladies' Society, composed of 13 members, netted \$203. Recently, 2 persons have been received into full membership. C. H. S.

Providence District

Providence Preachers' Meeting.—The Monday meetings of the preachers have opened with a large attendance and excellent papers. On Monday, Sept. 10, the paper was given by Rev. L. M. Flocken, of Washington Park Church, Providence, on "The Significance of the Contest between Elijah and the Priests of Baal." It was much commended. On the 17th, Rev. T. J. Gregg, of Warren, delivered a paper on "Municipal Politics," which was an examination into the methods employed in Boston by the bosses. It was an interesting and rather illuminating sociological study. The presiding elder of this district, Rev. Dr. Coultas, gave a very comprehensive report of the activities now in progress in the district, and some that are all ready to



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start, especially church celebrations and building and improving enterprises. He urged evangelistic effort in the various groups that were formed last year, but with such modification of the plan as each group might find desirable. He reminded the preachers of the happy results last year, and called for an advance. He took time, also, to show the progress of the district during the last four years in missionary offerings. Four years ago this district was in the fifth class among the 522 presiding elder districts into which our Methodism is divided. It now stands in the first class! This was matter of great encouragement, but it called for renewed activity to maintain the position gained. Mid-year appointments were touched upon, without divulging the plans of the cabinet.

Missionary Meetings. — Bishop Thoburn is announced to address a union meeting of Providence churches in Trinity-Union, Thursday, Oct. 27. At First Church, Fall River, Dr. Homer Stuntz will address a similar meeting, Oct. 26.

Newport, Middletown. — The great work of securing advance subscriptions on the new church enterprise is actively going on, and with hope of success. An attractive country church on the present site has been a need long felt, and this people can be trusted to put such an edifice there. Rev. H. H. Critchlow is the leader for this work, and has the confidence of all. There is a very large sentiment in favor of a new edifice, and all friends outside advise it, so that the pastor has much encouragement on all sides.

Newport, Thames St. — Rev. and Mrs. E. W. Burch returned from their summer camp on Jolly Island, N. H., greatly refreshed. He has entered upon his work with much energy and hopefulness. Plans for revival meetings are in progress.

Newport, First Church. — Mrs. Alfred W. Chase, wife of the principal of the Cranston Avenue grammar school, died, Sept. 19, after a brief illness. Mrs. Chase will be greatly missed in the work of the Woman's Foreign Missionary Society and other good works. She had but just been elected to the presidency, to fill the vacancy caused by the resignation of Mrs. H. E. Banning, who by reason of failing health has been compelled to give up this office, which she has so successfully filled for many years.

Providence, Asbury Memorial. — The activities of this church have continued from the opening of the new year until now with unabated strength. A reception was given Rev. and Mrs. H. E. Murkett at the opening of the work this year, and it was one of which any church might have been proud. The pastor has continued to take in at the various communions the prepared probationers. On a recent Sunday, 10 were received into full membership, and he has received several by certificate, so that a tide of healthy life is constantly coming into this church. Mr. Murkett has been in touch with all the movements going on in the city, and also in the life of the Epworth League, in whose work he is an enthusiast.

Central Falls. — Forty years ago, Sept. 16, the Sunday-school was organized out of which has grown this vigorous church, and the event was celebrated, Sept. 15 and 16, with appropriate services. On Saturday evening, Sept. 15, a reception was held, and addresses were made by former superintendents H. H. McLean, of Whitinsville, Mass., James T. Smith, J. D. Adams, and A. E. Spencer. The pastor, Rev. J. H. Buckley, also made remarks. A pleasing musical program was rendered. On Sunday morning the sermon was preached by Rev. J. D. Pickles, Ph. D., of Boston. Dr. Pickles, who is educational secretary of the Massachusetts Sunday-school Association, gave addresses in the afternoon and evening to the delight and edification of large assemblies. The assistant superintendent of the school gave a brief but valuable historical address in the afternoon. Mr. Spencer briefly reviewed the interesting facts. The place of the first meeting was the hall of the

Pacific Fire Engine house, corner of Broad and Cross Sts., and the roll of members was 30. The school in two years had increased to 130. As a result of this school Embury Church was formed two years later. There is now an equipment that has lately been greatly increased in value for church and Sunday-school purposes. The present condition of the school owes much to its superintendent, William A. Haskins. The library fund is \$2,000.

North Attleboro. — This church has been reopened after having been thoroughly renovated during the past summer. The inside of the auditorium has been remodeled, seats upholstered, walls kalsomined, and woodwork painted and varnished. The windows are replaced with stained glass, and the edifice presents a very pleasing appearance. The reopening sermon was preached by the pastor, Rev. J. Wesley Annas. In the evening the new lighting was tested, and gave satisfaction to the people. The address was delivered by Judge Haggerty, of Mansfield.

Bristol. — This church has completed a half-century with splendid jubilee services in charge of the successful pastor, Rev. John McVay. Dr. Coultas, the presiding elder, gave the morning sermon, and Rev. Porter M. Vinton, of East Hampton, "a prince of preachers," delivered the evening sermon. It was a great day, and the newspapers were full of the doings. The special thought of the celebration was in honor of the present stately edifice erected in 1856, but the historian, Mr. George H. Peck, reviewed Methodism in Bristol from the visit of Jesse Lee in 1790 to the present time. It was carefully done. Mr. McVay is having pronounced success in this field. Former pastors were present, among whom was Rev. T. Snowden Thomas, of Philadelphia. A very beautiful souvenir program was circulated.

Centreville. — Since Conference the work of the church has steadily progressed. The parsonage has received repairs and improvements outside and inside. The Ladies' Society of Willing Workers has added new carpets and done over some of the rooms with paint and paper, greatly to the comfort of the occupants. In the Epworth League a "School on India" was conducted by the pastor in charge of the World's Evangelism Department which was very profitable. The League sent some of the members to the Narragansett Assembly of missionary and Christian work methods. One of the missionary group meetings of the Providence District was held in Centreville, and the missionary interest, which is always good, was quickened. The Junior Epworth League, after working for a number of weeks, gave a lawn party sale, July 15, to help the Deaconess Nursery in Providence. Of course their friends helped them, and \$20 were realized. The last week in September the 100th anniversary of the founding of the Centreville Church will be celebrated in an appropriate and profitable manner. At this time will also terminate the payment of the \$2,400 new church building debt, which was begun two years ago. All former ministers and members are hereby notified to set aside from Wednesday, Sept. 26, to Sunday, the 30th, for this feast of one hundred years, and come back to their old home. On Wednesday, August 1, the Fragment Circle of King's Daughters of Warren made a very enjoyable visit at the parsonage for an all-day basket picnic. It was a feast of friendships and good things. The circle, formed about 16 years ago, still holds true to its noble purposes and works, several new members having been added. The pastor is Rev. Edward P. Phreaner.

East Greenwich. — Material prosperity is the keynote of this old church. With the mortgage paid off, the second year of the present pastorate opened brightly. The Ladies' Aid, second to none in the Conference, talked of putting a new carpet in the audience-room. This talk soon gave place to actual work, the result being that, last Sunday, after a few weeks of service in the basement, the congregation was invited to

tread on a carpet fresh from the loom. Other repairs were made, and the interior of the church looks beautiful. An expenditure of nearly \$300 was made. A bequest made some years ago, but kept in the courts, is now available. This amounts to \$600 or more. The Sunday services are well attended, and the Sunday-school shows more than the average of attendance through the summer months. A series of union services on patriotic occasions, as the Sunday before Lincoln's Birthday, Washington's Birthday, the Fourth of July, etc., has resulted in a very friendly feeling among the different denominations of the town. Rev. Arthur J. Jolly is pastor.

Providence, St. Paul's. — The young pastor and his wife, Rev. and Mrs. Albert E. Legg, are rejoicing over the advent of a little daughter into the parsonage — Mary Hall — on Saturday, Sept. 15.

District Preachers' Meeting. — The autumnal meeting will be held with our church at North Easton, Oct. 15 and 16. Rev. W. Lenoir Hood is pastor.

District Epworth League Meeting. — The next district meeting will be held in our church at East Weymouth, Oct. 24. It is suggested by the presiding elder, Dr. Coultas, that the pastors try to include both these meetings. Rev. G. G. Scrivener is pastor.

Personal. — Rev. William McCreery, of Paw-

FAMILY RUNT

Kansas Man Says Coffee Made Him That

"Coffee has been used in our family of eleven — father, mother, five sons and four daughters — for thirty years. I am the eldest of the boys and have always been considered the runt of the family and a coffee toper.

"I continued to drink it for years, until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28.

"Then I changed from coffee to Postum, being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin, who said, 'You look so much better — you're getting fat.'

"At breakfast his wife passed me a large sized cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'

"'What!' said my cousin, 'you quit coffee? What do you drink?'

"'Postum,' I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking a large cup of coffee three times a day. He was glad to learn about Postum, but said he never knew coffee hurt any one.

"After understanding my condition and how I got well he knew what to do for himself. He discovered that coffee was the cause of his trouble, as he never used tobacco or anything else of the kind. You should now see the change in him. We both believe that if persons who suffered from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

tucket, is enjoying excellent health again.

Rev. H. B. Cady, of Newport, spent a part of the summer at Cottage City.

KARL.

Brockton and Vicinity

Central Church.—Since the first of June, 10 persons have united on probation, and 18 have been received into full membership. Sept. 9, Miss E. Fanny Fowler, in her 80th year, was received on probation and baptized—a clear case of conversion in a ripe old age. The interest in the services during the vacation season was well sustained, the supply preachers being Dr. A. B. Kendig, Rev. S. A. E. Kirk, W. W. Booth, Dr. E. M. Taylor, and Dr. F. P. Parkin. Two weeks of union Gospel tent meetings were held in August. Seventy persons went forward, signing cards, indicating their church preference. A number of these have united with the different churches. The young people are working with plans to make the Epworth eating tent at the Fair a grand success. A reception was tendered the members of the Ladies' Aid Society on the 21st by the official board. Old Folks' Day and Sunday-school Rally Day will be observed on the fifth anniversary of the dedication of the church, Oct. 21. Prof. Harry O. Ryder, teacher of ancient languages in Dickinson Seminary, Williamsport, Pa., was licensed to preach at the last quarterly conference. Mr. Ryder has been connected with Central Church from childhood. Prof. M. D. Buell also holds his membership in this quarterly conference.

Pearl St.—An India Jubilee service was recently held in this church, Mrs. Julian Wadsworth giving an interesting address. A quartet from the Central Church furnished acceptable music. The work of the church is moving along nicely. A spirit of revival is with the pastor, Rev. F. B. Ward. At the morning service, Sept. 2, 3 were received to full membership from probation. Plans are already laid for painting the parsonage.

Franklin.—Rev. W. H. Dunnack and family returned the second week of September from

their vacation, which was passed at Camden, Me. On Wednesday evening, Sept. 12, there was an organ recital in honor of the presentation of the new instrument by Mrs. Snow.

Stoughton.—The pastor and his family spent the last two weeks of August at the home of Mr. Ames' parents, Glens Falls, N. Y., and in Schenectady, N. Y., the former home of Mrs. Ames. At noon, Sept. 8, Miss Luette Elizabeth, daughter of Mr. and Mrs. Geo. Richmond, was united in marriage with Mr. D. Frank Calhane, Ph. D., instructor in Worcester Polytechnic Institute. The ceremony was performed by Rev. E. McP. Ames, at the home of the bride's parents. The bridesmaid was Miss Ethel M. Standish, of Stoughton, and the best man John L. Calhane, of Haverhill. After the ceremony, a reception was held at the Methodist church, which was appropriately decorated with palms and asters. The bride has been for many years connected with the church, both as a member and active worker. Her place in the church choir, as kindergarten teacher and member of the League, will not be easily filled. The large number of costly presents show, in part, in how high esteem she was held by her friends. They will reside in Worcester.

North Easton.—The church services, with a very few exceptions, have been maintained during the summer. Most of those who are absent for the summer having returned, the second Sabbath of September was appointed for Rally Day in all departments of church work. The prosperity and good-will prevailing in the church led the official board and the Ladies' Aid Society to extend an invitation to the fall session of the Ministers' Association to accept the hospitality of the church for its convention. Rev. W. L. Hood is pastor.

Whitman.—Large congregations have greeted the pastor, Rev. O. L. Griswold, since his vacation. Sept. 2, 1 was baptized, 1 taken into the church from probation, and 3 by letter. The pastor has been preaching a series of sermons from 2 Peter 1, which have been very helpful to the church.

Middleboro.—The King's Daughters have presented the church with an individual communion service. It comprises five trees of 35 glasses, and other accessories for the service. The Ladies' Aid Society at its annual meeting chose Mrs. Emma Haskins as president. A vote of thanks was extended the retiring president, Mrs. Mary E. Pierce, for her faithful services the past thirteen years.

Bridgewater.—Rev. L. B. Codding met with a slight accident at the close of his vacation, being thrown from a carriage and fracturing his right elbow. During the summer 3 were received into full membership and 1 upon probation. L. B. C.

Central Church, Rockland.—A little band of faithful workers, following the noble leadership of their pastor, Rev. Francis W. Brett, are accomplishing much for the Master in this church. During the past twelve months, or a little more, this people have raised and paid out quite \$700, this amount including a goodly sum paid on the principal of the mortgage. At the children's service on a Sabbath evening recently, five young girls consecrated their lives to the service of the Saviour. Too much cannot be said in praise of the pastor for the faithful performance of his work in this place.

MAINE CONFERENCE

Augusta District

East Livermore Camp-meeting.—The 59th annual session of East Livermore Camp-meeting Association was held, Aug. 17 to 27. It was a success from beginning to end. Every available cottage in this favored sylvan retreat was taken before the close of the first day, and the society cottages early received their usual installments of campers. The people from the first came and went. But the stream that poured in was much the larger, making the camp grow each day. There were more people camping through the

whole session, or a large part of it, than usual. The weather was fine, and two thousand people visited the grounds. With the daily increase in numbers the tide of interest steadily rose; the services grew in power; the spiritual atmosphere deepened; "they that loved the Lord spake often one to another;" the spirit of brotherhood prevailed; believers grew in grace; and sinners were converted.

Nature has done much for this camp-ground. The grove consists mostly of noble great pines and white birches, many of which appear to be from seventy-five to one hundred feet high. Their delightful green foliage of leaves and myriads of pine needles, which nod gracefully to each other in the summer breezes, contribute a grateful shade. The soil is a sandy loam, not dusty in a dry time nor muddy after a rain, the drainage is good, the pure air is exhilarating, and the water is excellent. In the midst of the grove is the great floorless, cloth-walled tabernacle. Here the land has a slight slope toward the pond, which borders one side of the ground. This slope is nature's gift towards seating the people, so that the seats may be raised as they re-

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cede from the speaker's platform. And the cottages, handily arranged in a great quadrangle, surround the tabernacle. What a convenient and delightful spot in which to worship God!

Presiding Elder Holmes presided at this session, assisted by thirty of his brethren, mostly from his district. Rev. H. I. Holt conducted the altar services; Rev. H. S. Ryder had charge of the young people's meetings; Mrs. Maud Rich, of Livermore Falls, superintended the children's work; Miss Edith Rankin, deaconess from Portland, rendered valuable assistance in gospel song and personal work; Messrs. Frank and Guy Brown led the singing; P. M. Lawrence, a Kent's Hill student, contributed not a little to the music with his cornet; and many others, assisting one way or another, helped to make the music the best we have had for some time.

Each day had in store a feast of good things. At 8.30 A. M. and 6 P. M. prayer-meetings were held. At 10 A. M., 2 and 7.30 P. M., preaching was the order, and 1 P. M. was the hour for the children's and the young people's meetings. The great theme seemed to be naturally: "Man's Obligation to God." Nearly every meeting ended with an altar service. Of unusual merit was the sermon preached by Rev. J. H. Roberts on the value of the Atonement. It was precise and scholarly. Rev. A. W. Pottle, taking Isaiah 32: 2 for a text, presented a strong sermon, in which he pointed out the great need of the times, and showed what kind of men God needs to accomplish His righteous will. Rev. C. W. Bradlee preached with his characteristic eloquence and power from 1 Cor. 13: 13, on the three graces: "Faith, Hope, and Love." The following-named brethren preached able sermons that were vigorous, spiritual and helpful: Revs. H. I. Holt, J. R. Clifford, G. A. Tinkham, G. C. Howard, C. O. Perry, J. C. Keith, F. C. Norcross, W. A. Wallace, L. P. Atkinson, A. S. Ladd, F. H. Hall, J. R. Ford, G. R. Palmer, G. J. Palmer, T. C. Chapman, J. R. Remick, C. Purington, R. A. Rich, G. D. Holmes, S. H. Noon, of the New England Conference, H. S. Ryder and Evangelists Millett and A. A. Walsh. Revs. S. S. Brown and M. K. Mabry, men who have grown old in the service, honored and beloved, also rendered helpful service.

The second Sunday, which was really the last day of the feast, was a great day in the largeness of attendance, in the spiritual atmosphere, and in the tangible good done. The early morning love-feast was a time of refreshing from the Lord. Short, crisp, concise, earnest, happy, definite testimonies came pouring in with a spontaneity that made one's heart glad. The old, the young, sometimes one and often two at a time, told of their love for God, of their trust, and of their faith. Surely Methodism up this way is not losing its fervor. Fifteen people were known to take a stand for Christ during the encampment. But this does not measure the good accomplished. Who can tell it? It is incalculable.

The writer was impressed by the refined, fervent spirit, the wholesome, strong testimonies, the able, practical sermons, the delightful social atmosphere, the universal desire which seemed to prevail among all Christians for the best kind of an experience for themselves, and a burden, which increased daily, for the salvation of sinners.

HARRY S. RYDER.

NEW ENGLAND CONFERENCE

Boston District

Chinese Work. — The special feature of the Chinese work this summer has been the open-air services in Chinatown, Boston, at 4.30 P. M., every Sunday. The services consist of a brief praise service, then preaching by the missionary, Chan Lok Shang. At least 150 Chinamen listen to the Word, while many of them seem deeply interested. The superintendent of city missions spoke briefly at the last service, while Rev. Chan Lok Shang interpreted his words to a large number present. The attention and interest

shown by the crowd of Chinamen was above that of an average congregation of Americans in an out-door service.

Boston, Winthrop St. — Dr. H. W. Ewing spent his vacation at Zion, Maryland, from July 23 to Aug. 31. The pulpit supplies for this church were: Revs. G. E. Folk, of Natick, three Sundays; W. R. Webster, of Medford, Aug. 19; and F. B. Upham, of Bridgeport, Conn., Aug. 26. The evening service from July 1 to Sept. 16 was under the care of the Epworth League, and was a well-attended service.

South Framingham. — Dr. Geo. S. Chadbourne finds recreation on Squirrel Island, off the coast of Maine, one of the most beautiful and healthful resorts in New England. With a beautiful bay, a delightful forest and the open ocean marking the boundaries of the cottage, and time for rest, reading, meditation, occasional fishing and sailing, this good preacher renews his youth and has returned well fitted for the winter. Among the preachers at South Framingham during the summer was Rev. E. W. Virgin, a former pastor.

South Boston, St. John's. — The pastor, Rev. E. L. Mills, and wife were at Bristol for the month of July. Then Mr. Mills served as evangelist at the Laurel Park camp-meeting. He also preached at Sterling Junction, and at Bristol both in the church and on the baseball field. St. John's united with the Phillips Congregational Church for two months. A record-breaking prayer-meeting through the summer averaged 75 in attendance. Rev. W. M. Crawford occupied this pulpit, Sept. 2. Revival services will begin Oct. 8.

Cambridge District

Waltham, Immanuel. — During the summer the house of worship has been renovated throughout, and on Sept. 9 was reopened with special services, including a sermon by the pastor, Rev. Dr. R. L. Greene, from the words of 2 Tim. 2: 19. The church was most artistically decorated with a profusion of flowers. During July and August union services were held with Beth Eden Baptist Church (Rev. Mr. Dyas, pastor), each pastor preaching one month. On the first Sunday in September a union service was held with both pastors present, Dr. Greene preaching in the morning, and Mr. Dyas in the evening, the day and summer union closing with a "union communion."

Auburndale. — Mr. and Mrs. R. S. Douglass have removed to Brookline, 164 Harvard Street. Mrs. Douglass writes: "Any who wish to subscribe for the *Ladies' Home Journal*, to aid the students' fund of the Deaconess Training School, must send to me before Sept. 29, or they must send the advanced price of \$1.50."

Newton Lower Falls. — The church at Newton Lower Falls is again made glad. June 28, Mrs. Elizabeth Washburn left the church a legacy of \$1,000. Last Wednesday evening Mrs. Sadie Lowell, of Bakersville, Cal., turned over \$500 in cash to the trustees, for use in repairs or at their discretion. This pleasant surprise is in memory of Mrs. Flagg, the mother of Mrs. Lowell, and a former member of our church.

G. F. D.

NEW HAMPSHIRE CONFERENCE

Manchester District

North Salem. — A son — Douglass Edwards — was born to Rev. and Mrs. Henry Candler, on Sept. 9.

Methodist Social Union

Dr. W. L. Watkinson, ex-President of the English Wesleyan Conference, and one of the most influential of the Nonconformist ministers of Great Britain, will address the Union at its first meeting, Oct. 8, in Lorimer Hall, Tremont Temple. This will be the only opportunity to hear Dr. Watkinson in New England before a Methodist gathering. Membership tickets

may be obtained from the secretary, or at the Methodist Book Room, 36 Bromfield St. Price, \$7.50. Admission fee for new members, \$1 extra. Single tickets for this meeting (\$1.50), will be on sale at the Book Room after 9 o'clock A. M., Oct. 1. We hope a large number will take advantage of this opportunity to hear this famous Englishman.

Bishop Bashford will address the Union at the November meeting. The New England Deaconess Association will have charge of the program in December. Dr. Franklin Hamilton will give his illustrated lecture on India and the Himalayas, and we hope to have Vice-President Fairbanks, Senator Beveridge and Dr. J. R. Day, of Syracuse University during the year.

GEORGE H. MAXMELL, President,
FREDERIC D. FULLER, Sec.
33 Court St., Boston.

HUNTING IN THE MAINE WOODS

Sportsmen Getting Ready for Deer and Moose

The huntsman's day has come around again. He is busy now, in his preparations for a fall journey into the wild. Toward the forests of Maine and the timber lands of New Brunswick, nimrods are journeying. No more delightful vacation, and no more healthful outing than a two weeks' visit in the pine forests of Maine in the fall season of the year can be enjoyed; and coupled with all the enjoyments which this season and vacation opportunity offers are the keen enjoyment and zealous interest of the sportsman, who with his rifle and gun goes into the forest to experience the excitement of the hunt. Maine, which is a vast wilderness of pine forests and beautiful lakes and streams, well deserves its title, the "huntsman's paradise." From the time when the opening shot proclaims the law is off, and the deer and moose scamper under cover before the bang of the sportsman's rifle, until the last day of November, when the earth, enshrouded in its mantle of snow, and the forest stripped naked of its foliage, proclaim the advent of winter, the wilds of Maine are a true Eden for the hunters from all parts of the United States. The Rangeley and Dead River regions, famed for the rewards which they bestow on visiting fishermen, have additional charms which they unfold in the fall of the year. Many is the good story of a deer or moose hunt related on a winter night at some Game Club dinner, which took place the previous fall in this same section. Farther north, around Moosehead, sportsmen annually assemble, and pursue with vigor the exciting chase after deer and moose. In Washington County and the Bangor & Aroostook region are wilds which seldom, if ever, are visited by men. In northern Maine, especially in the territory where the berry patches are plentiful, bears abound, and it is no uncommon sight to see a visiting sportsman coming home from his trip with a substantial trophy in the shape of a good bear skin. Squirrels, rabbits, foxes, otter, and various kinds of small animals are quite plentiful, and throughout the State bird shooting, including woodcock, partridge, quail, pheasant, etc., is first class. Make up your mind to enjoy the pleasures of a vacation in the Maine woods during September or October, or at least send to the Boston & Maine Passenger Dept., Boston, Mass., for one of the beautifully illustrated descriptive books describing and telling in detail about the fish and game resorts of New England, Canada, and the Maritime Provinces. Accompanying this book is a booklet giving the condensed fish and game laws of all this section. Upon receipt of a two-cent stamp, both booklets will be mailed to any address.

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Two Second-hand Organs in good condition, suitable for Church, Chapel, or Vestry use. Four 8-ft. Settees, fourteen 10-ft. Settees, and eight 10-ft. Reversible Settees with iron ends, all in good condition, and some nearly new. Apply to

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Canadian General Conference

[Continued from page 1221]

was introduced by the report of the executive committee, which stated that an invitation had been extended, on the initiative of the Presbyterian Church, to the Church of England and Baptist Churches in Canada to meet with the other representatives with a view to a still larger union. The British fraternal delegate, Rev. S. F. Collier, said that in England it would be regarded as a most astonishing thing for Methodists to invite the Church of England to consider proposals for union.

Woman's Missionary Work

This is the silver jubilee of the Woman's Missionary Society, and it was, therefore, appropriate that some presentation of the work of the sisters for the past twenty-five years should be made to the Conference. A delegation of leading officers of the Society appeared on the platform, and Mrs. Ross, the president, gave some interesting facts concerning the progress of their work. The income of the society is now about \$90,000, and its property has increased, during the past four years, by \$37,576. The women manage their finances so that their entire annual income is on hand at the beginning of the year, and they do not have to pay a dollar of interest.

The Admission of Women

One of the most exciting discussions of the General Conference took place on the question of admitting women to all the courts of the church. It was introduced by the report of the memorial committee, which recommended that *wherever* the words, "layman" or "laymen" occur in the Discipline they be replaced by "lay member" and "lay members." This was defeated by a vote of 189 to 105. As a constitutional question it needed 180 votes to carry it. The subject was not debated strictly on its merits, as a number of members thought it inadvisable to make any radical changes in our polity, in view of the negotiations now in progress with the Presbyterian and Congregational Churches. Others thought that "all the wheels of progress should not be allowed to stand still because union is in view." The conservative element, however, prevailed, after the usual arguments *pro* and *con* had been advanced.

The Immigration Problem

The attention of the Conference was called to the fact that thousands of immigrants passed through Quebec and Montreal every year, and no effort was being made to come into contact with them by the Methodist Church. The committee recommended that an Immigration Chaplain be appointed, who would seek to come into touch with these strangers immediately on their arrival. It was felt to be a pity that they should be greeted by the runners of saloons, and not by the agents of the church.

CHURCH REGISTER

HERALD CALENDAR

Concord Dist. Pr. Mtg. at the Weirs, N. H.,	Oct. 4-5
Norwich Dist. Min. Asso., Warehouse Point,	Oct. 8-9
New Bedford Dist. Min. Asso., East Bridge-	
water,	Oct. 9
New Bedford Dist. Ep. League, Central	
Church, Taunton,	Oct. 10
W. H. M. S. Annual Meeting, St. Paul's	
Church, Lincoln, Neb.	Oct. 10
Providence Dist. Pr. Mtg.,	Oct. 15-16
Providence Ep. League Convention, East	
Weymouth,	Oct. 24
W. F. M. S. General Executive, First Church,	
Omaha, Neb.,	Oct. 25
General Missionary Committee, Delaware	
Ave. Church, Buffalo, N. Y.,	Nov. 1
Church Extension Gen. Com., First Church,	
Syracuse, N. Y.,	Nov. 8
Freedmen's Aid and Southern Education So-	
ciet, First Church, Rochester, N. Y.,	Nov. 12

Marriages

PIERCE - HOWARD - In Dedham, Sept. 18, by Rev. Edward W. Virgin, William F. Pierce, Jr., and Macey E. Howard, both of Dedham.	
FOLSOM - PRESCOTT - In East Corinth, Me., at the Methodist parsonage, July 22, by Rev. C. W. Lowell, Frank E. Folsom and Mrs. Callia H. Prescott, both of Exeter, Me.	
COLE - TOWLE - In East Corinth, Me., at the residence of Edwin A. Cole, Sept. 18, by Rev. C. W. Lowell, Arthur B. Cole and Minnie S. Towle, both of East Corinth, Me.	
DONNELL - WATSON - In Berlin, N. H., Sept. 5, by Rev. D. C. Abbott, Henry T. Donnell, of Leeds Junction, Me., and Wynona C. Watson, of Mercer, Me.	
LOCKHART - PEABODY - In Berlin, N. H., Sept. 12, by Rev. D. C. Abbott, Spurgeon Lockhart and Rosa Peabody, both of Milan, N. H.	
BERRY - HANSON - In Berlin, N. H., Sept. 20, by Rev. D. C. Abbott, Laforest C. Berry, of Lewiston, Me., and Maud S. Hanson, of Augusta, Me.	
LOWE - EMERY - In Saco, Me., Sept. 17, by Rev. W. Canham, Nathaniel Lowe and Annie E. Emery, both of Biddeford, Me.	
MERRY - MAKER - In Camden, Me., Aug. 15, by Rev. W. H. Dunnack, Ross Joshua Merry and Florence G. Maker, both of Camden.	
MACCURRACH - BALLUM - In Brockton, Mass., Sept. 12, by Rev. W. H. Dunnack, George Alfred MacCurrach and Florence May Ballum, both of Brockton.	

BOSTON PREACHERS' MEETING. - Next Monday, Oct. 1, the meeting will open for the season. The speaker of the morning will be Mr. Eugene N. Foss, who will discuss some phase of public interest.

W. H. M. S. - The regular meeting of the Executive Board of the New England Conference Woman's Home Missionary Society will be held in the Committee Room, 36 Bromfield St., on Tuesday, Oct. 2, at 10 A. M. MRS. D. W. REID, Rec. Sec.

WANTED, IN BOMBAY - A young, unmarried man, well educated - college graduate preferred - is needed for the William Taylor Memorial Church in Bombay. He should reach the field not later than January 1, 1907. His salary will be paid by the church which he will serve while mastering a vernacular. Correspond with DR. A. B. LEONARD, 150 Fifth Ave., New York.

WANTED, IN JAPAN. - A young, unmarried man, a college graduate, capable of teaching all branches in a best grade American high school, is needed at once for our college at Nagasaki, Japan. Correspond with BISHOP M. C. HARRIS, 150 Fifth Ave., New York.

REOPENING AT NEWTON UPPER FALLS. - The First Methodist Episcopal Church of Newton (Upper Falls), having been closed three months for repairs, will be reopened for regular services on Sunday, Oct. 7. Sermon at 10.45 A. M., by Rev. Dr. Charles F. Rice, presiding elder of Cambridge District. Historical sermon at 7 P. M. by the pastor. All former pastors and members will be especially welcome at these services. O. W. SCOTT, Pastor.

NEW ENGLAND DEACONESS AID SOCIETY. - The October meeting will be held Tuesday, the 2d, at 2 P. M., in the Committee Room, 36 Bromfield St., Boston. Various important items of business and an address by Miss Susie Colson, of the Deaconess Home, on "The Deaconess in Church Work," will make it an interesting meeting. Every district vice-president, as well as all interested, should come. ADELAIDE SLACK, Cor. Sec.

W. H. M. S. - The 25th annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in St. Paul's Church, Lincoln, Neb., beginning at 10 o'clock A. M., Wednesday, Oct. 10, and continuing in session eight days. MRS. F. A. AIKEN, Rec. Sec.

W. F. M. S. - The annual meeting of New England Branch W. F. M. S., to be held in Asbury Church, Springfield, Oct. 8-11, promises an unusually attractive program. A number of missionaries are to be present. Let every auxiliary, Standard Bearer, and King's Herald society have its representative present. MARY L. MANN, Rec. Sec.

W. F. M. S. - RAILROAD NOTICE. - Each person attending the New England Branch annual meeting will pay full fare to Springfield, Mass., and with the ticket must get a certificate from the station agent. At the meeting this certificate and 25 cents must be presented to the committee for signature, and the holder will be entitled to a return ticket at one-third of the regular fare. No reduction without a certificate. Tickets may be obtained at the various stations three days prior to the meeting, which is Oct. 8 to 11 inclusive. Good for continuous passage only, and not transferable. P. J. WALDEN, A. L. CUSHMAN, R. R. Com.

WANTED. - Some church or Epworth League to send 50 or more Gospel song-books (second-hand, but durable ones,) to the Gloucester Fishermen's Institute. All seamen like to sing. We sadly need the books. A. E. TUTTLE, Chaplain. 8 Duncan St., Gloucester.

Contributions to San Francisco Fund

RECEIVED BY CHARLES R. MAGEE

Previously reported,	\$2,997.39
Harvard St., Cambridge,	2.00
Oxford, Mass.,	5.00
Woburn, Mass.,	2.50
First Church, Lynn,	30.00
Williamstown, Vt.,	2.00
Park Ave., Somerville,	10.00
South St., Lynn,	65.25
	\$3,114.14

AUTUMN IN THE BERKSHIRES

Week-end Excursions, Sept. 29 and Oct. 6.

The Boston & Albany R. R. announces low-rate week-end excursions to the Berkshire Hills, Saturdays, Sept. 29 and Oct. 6.

Tickets good on regular trains leaving Boston 8.30 and 10.15 A. M., returning on regular trains to and including the following Monday.

This is a most delightful season to visit Berkshire. The leaves are turning and the hills are taking on their most gorgeous array.

Both steam and trolley lines radiate in all directions from Pittsfield, along the Housatonic River through Southern Berkshire to Lee and Stockbridge, and past Lake Pontrebec and old Greylock, through Northern Berkshire to Adams and North Adams.

Rate from Boston for this 3-day outing is \$3.40 for round trip.

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OBITUARIES

There's a Beautiful Land by the Spoiler untrod,
Unpolluted by sorrow or care;
It is lighted alone by the presence of God,
Whose throne and whose temple are there.
Its crystalline streams, with a murmuring flow,
Meander through valleys so green,
And its mountains of jasper are bright in the glow
Of a splendor no mortal hath seen.

And throngs of glad singers with jubilant breath
Make the air with their melodies rife;
And one known on earth as the Angel of Death
Shines here as the Angel of Life!
An infinite tenderness beams from his eyes;
On his brow is an infinite calm;
And his voice, as it thrills through the depths of the skies,
Is as sweet as the seraphim's psalm.

Through the amaranth groves of the Beautiful Land,
Walk the souls who were faithful in this;
And their foreheads, star-crowned, by zephyrs are fanned,
That evermore murmur of bliss;
They taste the rich fruitage that hangs from the trees,
And breathe the sweet odors of flowers
More fragrant than ever were kissed by the breeze
In Araby's loveliest bowers.

Old prophets, whose words were a spirit of flame
Blazing out o'er the darkness of time;
And martyrs, whose courage no tortures could tame,
Nor turn from their purpose sublime;
And saints and confessors, a numberless throng,
Who were loyal to truth and to right,
And left, as they walked through the darkness of wrong,
Their footprints encircled with light;

And the dear little children, who went to their rest
Ere their lives had been sullied by sin,
While the Angel of Morning still tarried a guest,
Their spirit's pure temple within—
All are there—all are there—in the Beautiful Land,
The land by the Spoiler untrod,
And their foreheads, star-crowned, by zephyrs are fanned,
That blow from the gardens of God.

My soul hath looked in through the gateway of dreams,
On the city all paven with gold,
And though it still waits on this desolate strand,
A pilgrim and stranger on earth,
Yet it knew, in that glimpse of the Beautiful Land,
That it gazed on the home of its birth,

—Anon.

Oakes.—There passed out and up from the Park St. Methodist Episcopal Church, Lewiston, Me., April 24, 1906, Mrs. Ruth Chadwick Oakes, a charter member of that long-time spiritual centre of Methodism—a living link between the beginning of that religious movement in Lewiston and the present of its history, and, with her late husband, an important factor in the life and prosperity of that time-honored society.

Mrs. Oakes was born in Benton, Me., June 16, 1811, and in early life gave her young heart to God. At the age of 16 she united with the Methodist Episcopal Church at a time when one needed courage, with convictions, to be identified with Methodism. To this church of her early and life-long choice she devoted her best, by prayers and service, till the summons came for her translation.

In 1836 she was united in marriage with Mr. John Oakes, of Bangor, and they moved to Lew-

iston in 1846. Soon after going to Lewiston they joined with the few kindred spirits who were living there in an effort to secure Methodist preaching, and Rev. Charles Andrews was sent from Conference, July, 1849, to organize a church. In Mrs. Oakes' diary is found this notice of the first sermon preached by a Conference-appointed minister in Lewiston, July 29, 1849: "Rev. Charles Andrews preached, from Acts 11: 23, in the old brick schoolhouse, the congregation numbering between 60 and 70." From this small beginning Mrs. Oakes saw Park St. Church grow to be one of the first churches in the Maine Conference, and contributed not a little to its growth. Her home was open for the meetings, and her pastors always found her house a home.

Ninety-five years of life, with seventy-nine in faithful and interested membership in the church, embalms her life in the memory of the church as an elect mother in Israel. Next to her Bible she loved and read ZION'S HERALD. Her declining years were shadowed by the infirmities of age, but her faith was unclouded, and on April 24 last she passed out of the shadows into the sunlit land, where she found a welcome into the church triumphant which is without fault before the throne of God. "She rests from her labors and her works follow."

I. LUCE.

Holmes.—Miss Caroline Holmes was born at East Readfield, Me., July 2, 1827, and died at the home of her sister, Mrs. Gilbert Underwood, at Fayette, Me., Aug. 22, 1906.

At an early age Miss Holmes became a Christian, and with her sister joined the Methodist Episcopal Church at East Readfield. In her young womanhood she learned dressmaking, and for some years worked in Massachusetts. Her father needed her, so she returned home and became a minister to the home and neighborhood needs. She was a woman of strong intellectual ability. She read intelligently the works of the best authors, and kept in close touch with current events. She identified herself actively with the work of her church, and did not grow weary in well doing. She had a large faith and exercised it intelligently.

For many years she was a semi-invalid, and for a time suffered severely with neuralgia; yet she was patient and uncomplaining, and looked and dwelt on the bright side of life. She lived a life of unselfish service, and so imitated her Master. While on a visit at the home of her sister she was taken seriously ill, and after a few weeks of suffering entered into rest. Her funeral was held in the historic church at East Readfield.

F. W. B.

French.—Captain Moses French died at Solon, Me., his native place, June 26, 1906, aged 85 years. He was a son of Moses French, a useful local preacher, and had two brothers in the ministry of the Methodist Episcopal Church—Luther P. and Joseph.

In 1845 he married Sarah Kidder, of Norridge-wock, Me., a woman of rare Christian character and devotion. To this couple were born seven children, four of whom survive. Mr. French took his young bride to the farm home where Father and Mother French passed the remainder of their days. His home abounded with hospitality, and many remember the hearty welcome always given in this home. An Irish tramp called one day and asked for a drink of water, and added: "The Lord bless your cow!" He got all the milk he could drink.

Mr. French was a public-spirited man, taking constant intelligent interest in town, county, State and national affairs. In 1863 he left his wife to care for the home and children, and entered the Union Army as captain of Company K, 2d Maine Cavalry. He served with fidelity, taking a personal interest in every man in his command, and continued in the service until his regiment was mustered out in the fall of 1865. He was a life-long, loyal, intelligent temperance advocate. In 1870 he was elected State senator,

and served efficiently on several important committees.

He early identified himself with the Methodist Episcopal Church, and served his Father in this church until the close of his earthly life. He sustained the class and prayer-meetings, never grew too old to attend Sunday-school, and always contributed generously of his substance to the church work. In 1876 he was a lay delegate to the General Conference, and was a wise and efficient member of that body.

Mr. French was large-hearted, tender, stern. He believed in the right, and unflinchingly gave himself to his belief. Without a broad education, he made sacrifices for the education of his children. He spent several years at Kent's Hill as steward of the boarding-house, that he might give his children the advantages of the institution there. He was a man of sound sense, a lover of good books, a devout, intelligent Christian. His army "boys" loved him as a father, and believed in his religion.

His strong constitution yielded stubbornly to the attacks of age and disease. For weary weeks he lay in bed, and was somewhat disturbed in mind; but on June 26 his Father gave him release and promotion. He will long be missed, and his work will follow him.

W. F. B.

Adams.—Sarah Jane (Sanborn) Adams was born in Epping, N. H., June 20, 1828, and died in Concord, N. H., June 21, 1906.

When she was but an infant the family moved upon a farm in East Concord, remaining there only a very few years, after which time they moved to the city of Concord, where she spent nearly all the rest of her days. She was educated in the schools of Concord and in Tilton Seminary. She taught in Pembroke, Franklin, Concord, and for several years in Boston. Early in life she became a Christian, and joined the Methodist Episcopal Church, and was a member of Baker Memorial Church, Concord, when she died. In January, 1870, she was united in marriage with Dr. Elisha Adams, of the New Hampshire Conference. Mr. Adams died in August, 1880, after which she remained a widow and lived in the old homestead on South State Street.

Mrs. Adams was a unique character, always living above reproach. To know her was to love her. She had a very large circle of friends

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Due Albany 2.40 p. m. for sight-seeing, and stop over night if desired, or leave same evening via People's Line Steamer.

Illumination of State House at Albany has been arranged for those who stop over night. Leave 8.30 a. m. by the Hudson River Day Line Steamer for that enchanting sail down that historic and picturesque river. A Night-and-a-Day in New York for sight-seeing the great metropolis! Thence via Palatial Fall River Line Steamer, due Boston Sunday morning.

Stop-over in New York, 10 days, \$2.00

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who mourn their loss. She was a woman of sterling qualities of mind and heart, fitting her to fill with honor any station in life. Her inborn qualities manifested themselves in her social and church life, and shone with conspicuous brightness in her home. She was ever interested in the young people, and very attractive to them. While health permitted she was a great worker in the church, and was a helper indeed. In her religious life she was quiet, firm, devout, faithful, without ostentation, ready always for every good work. A benevolent and helpful woman, and very kind to the poor, she seldom let her left hand know what the right was doing in these respects. She was quiet and unobtrusive in her manners, and yet was a very warm-hearted, social woman. She lived a true, useful life, and died in the triumphs of Christian faith.

Funeral services were held at the home, 12 South State St., Concord, conducted by the pastor, Rev. E. C. Strout, and Presiding Elder Curl. G. M. CURL.

Latham. — On Aug. 30, 1906, Mrs. Anna D. Latham, wife of William Latham, of Hope, R. I., passed on from labor to reward.

Mrs. Latham had for many years been a consistent and active member of the church and of its official board, and also a teacher in the Sunday-school. She was very active in all branches of church work, and was universally beloved throughout the village, because, like the Lord she loved and served, she went about doing good among them.

The funeral service was held at the church on Sunday, Sept. 2, and the spacious church's seating capacity of three hundred was more than fully tested, many having to stand during the service. There was nearly half a hundred beautiful floral offerings, but the loving and reverent tribute of the people's presence in such large numbers spoke even more eloquently of the rare worth of our sister than the flowers could. The interment was at North Stonington, Conn., her native place, where her aged and widowed father still resides. Here another large gathering of the people was assembled to pay their last tribute of affection to one whom they had known in the long ago when she taught school and was a church worker among them.

Mrs. Latham's death was peculiarly saddening, as it was preceded by the death of her first and only grandson, little Rudolph, but a week previously. She leaves a husband, two daughters, and a little granddaughter, born just a week after Mrs. Latham's death, who will miss her more than words can tell. Husband, daughters, and son-in-law are all earnest Christians and active workers in the church. Mrs. Latham was the sister-in-law of Rev. Archibald D. McCord, at one time a member of the New England Southern Conference, and now a minister of the Congregational Church.

A rare presence has gone from us, whose place cannot easily be filled, one whose counsel and Christian ministrations will be sadly missed.

G. W. ELMER.

Field Secretary

[Continued from page 1218]

to earlier faith, and in 1885, when Rev. S. M. Small organized the first Methodist Church, they were the nucleus. Under his ministry and counsel Rev. J. W. Annas decided for the ministry. The new church first met in the lower story of Odd Fellows Hall, then occupied as a Union Church, but finally purchased by the Methodists and used by them ever since.

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Several preachers and missionaries have gone out from this place, among them Rev. J. W. Annas, Rev. M. S. Hill (now of Newport, Me.), Miss Bertha Kneeland, for several years a missionary in South America, and Mr. Wilbur Estes, missionary in China.

The church at Easton Centre is the fruit of the labors of Rev. J. W. Hatch, now pastor of our church at Belfast, who, while serving the charge at Sprague's Mills, commenced meetings in that neighborhood, holding services in the Town Hall. This earnest pastor used to drive over, build the fires, open the hall, and take his team and go around and collect the people — truly going out into the highways and compelling them to come. Finally he collected money, appointed a building committee, secured plans and bids, and the contract was let for the erection of the neat little church in which they now worship. He was, however, appointed to another pastorate before the church was built. It was dedicated in 1900, free from debt, at a cost of over \$3,000. A fine portrait of Mr. Hatch hangs on the wall, showing the regard cherished by the people for him and his labor.

The occasional visits of the eccentric Elder Trewin, mentioned in connection with Fort Fairfield, are still vivid in the remembrance of some. Mr. J. E. Dudley, a member of the Methodist Episcopal Church for more than sixty years, came here nearly fifty years ago, when it was a wilderness, with no roads and but one log cabin in the place.

Rev. J. T. Moore, the present pastor, has just come to this field. He is a wide-awake young pastor and is pushing the work vigorously, so it is safe to prophesy that Methodism on this charge will prosper the coming year.

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Editorial

[Continued from page 1225]

Testament, which he uses when the lessons are read."

BRIEFLETS

Do not fail to turn to page 1240 and read the intensely interesting communication concerning the progress on our new Deaconess Hospital.

The Cincinnati Conference voted to publish in the Conference Minutes the number of *Advocates* taken on each charge.

Pledges aggregating \$3,060 were made at the Northwest Indiana Conference, following an appeal by Bishop Hamilton, for the fund to rebuild Methodist property in San Francisco.

The Board of Managers of the Missionary Society, at their September meeting, made a special grant of money for the erection of a printing-house in connection with the Methodist Mission at Inhambane, Portuguese East Africa. This printing establishment publishes Dr. E. H. Richards'

picturesque field paper, the *Inhambane Christian Advocate*, and the numerous books and pamphlets which he prepares in the native tongues.

Through the efforts of President George H. Bridgman, the library of Hamline University will receive \$30,000 from Andrew Carnegie.

The negro Baptists are taking steps to establish a national university of their own. A promise of \$25,000 towards starting it is announced.

The Boston Preachers' Meeting will recommence its sessions next Monday, with Mr. Eugene N. Foss as speaker on some question of current interest.

Student smokers, theatre-goers, and frequenters of pool-rooms, connected with Syracuse University, were notified last week that they would no longer be eligible for scholarships and similar concessions. They must pay full tuition or abandon "needless luxuries and indulgences."

Each pastor in the patronizing Conferences will receive this week from the office of this paper the list of subscribers in his parish. We ask careful scrutiny and comparison with your visiting-book, that those who do not now take the paper may learn of our special offer of balance of year free to new subscribers for 1906.

The fall term of the New England Deaconess Training School opened last week in their new home, corner of Park and Bellevue Sts., Longwood. The address was by Rev. L. J. Birney, pastor of Newton Centre Church, on "Spiritual Training for Spiritual Work." The school opens with fourteen students.

Lasell Seminary has come out bright and clean from its annual thorough furnishing, and is ready for its usual full house at the opening next week. New pupils are expected, Sept. 25, old ones, Sept. 26; school opens Sept. 27. A good many improvements have been made — new electric lights put in, new fire escapes, etc.

In a private letter just received, one of the strongest of our city pastors in Connecticut writes: "Last night, I had liberty in preaching on 'The Christian Treatment of Our Foreign Citizens.' Your excellent and stirring deliverances concerning this subject have awakened within me a deep interest. Yesterday we formed a new class in our Sunday-school, consisting of eight Syrians, and two children (Syrian) in the primary department." In almost any of our New England charges a little tactful effort will be crowned with like success. The more intelligent and progressive among our ministers are fast coming to see that in large portions of our territory the class most accessible and most responsive to our ministry is the class constituted by our recent and still fast incoming immigrants from the Orient. We shall be glad to report progress on this line in any part of the church. One honored pastor in Cleveland reports that he

personally has received into his church 150 members of Bohemian birth. Let us hear from others.

The College of Liberal Arts, Boston University, entered upon its thirty-fourth year on Thursday last. The exercises were marked by an increased attendance and the opening of new departments in music and pedagogy. President Huntington was in charge of the exercises, and welcomed the new and returning students. Two new professors were introduced — Prof. N. E. Kent, of Wabash, Ind., who will have charge of the department of physics, and Samuel W. Cole, of Dedham, who will give a course of musical instruction. A school of instruction for teachers in active service will be conducted at hours convenient for them, namely, afternoons after 3 and Saturday forenoons. Profs. Black, Perrin, Taylor and Lindsay will give courses in English, German, Greek and Latin, respectively. The total registration will run above 550.

The *California Christian Advocate* characterizes Sept. 13 as "a day in the history of California Conference never to be forgotten." When reports came in on church benevolences, despite "congregations scattered, homes gone, income gone, business destroyed, churches crushed," the responses were found to be noble indeed. "The Conference was amazed to find that the collection for the superannuates was nearly \$1,000 in excess of last year." "Think of the churches giving \$14,825 for missions — only a decrease of \$905." "Church Extension made an actual increase over last year." "The total benevolent collection this year came within \$351 of the total amount given last year." The *Advocate* justly adds: "If the church at large will not aid such a people to rebuild their places of worship, then we think it is difficult to find a people worthy of assistance."

It was Dr. Matheson's justly famous hymn, "O, Love that will not let me go," that brought about his interview with Queen Victoria. He was sent for to preach at Balmoral, and also commanded to dine with her Majesty. When dinner was announced the Queen herself laid her hand on the arm of the blind preacher, saying: "I will guide your steps, Dr. Matheson, as you have guided my thoughts." Instead of sending her photograph, as was her custom on such occasions, she appropriately bestowed a beautifully-executed bust of herself — a gift made all the more precious by the message of appreciation which accompanied it.

It has been said that opportunity never knocks twice at the door of any man. That may not be an accurate statement, for God may give numbers of people more than one chance to make something of themselves. But opportunity is coy and uncertain in its advances, not always easy to be entreated, and quickly offended if not made welcome when it calls. What is needful in order to success is to cultivate the art of recognizing chances when one first sees them, and then to take swift advantage of the offerings of opportunity before they disappear and are no more.